

Raynolds -
The Byrge of Montgomerie

1613

London -
J. Adams.

Ms. 93 Anna de Wolfe. A N's Book. 1613.







Table of the
Eucharist
few mende
calf, the bac
* * Thro
on the subject

5317 $\sqrt{B}$

J. XXIII. Roe

STC 21162

21641

John Cook Esq.
Hujus Libri Legittimus.

Proprietor Ami p^{re} 4. Arribas
Anno domini: 1698.

Raynalde? fl. 1540-51

Curry

John Cook Esq.

1400. 1409.
1415. 1419.

Handwritten text in a cursive script, likely a letter or document. The text is written on aged, stained paper. The visible text includes:

Dear Sir,
I have the honor to acknowledge
the receipt of your letter of the 10th
inst. and in reply to inform you
that the same has been forwarded
to the proper authorities for their
consideration.

The byrth of man-
kinde , otherwise
named The Wo-
mans Booke.

Set forth in English by Tho-
mas Raynalde phisitian, and
by him corrected, and aug-
mented. Whose con-
sents yee may reade
in the Table fol-
lowing :
but most plainely in
the prologue.

Imprinted at London for
Thomas Adams.

Cum Priuilegio.



The birth of man
 kind, otherwise
 named The Wo-
 man's Book
 for both in C
 and R
 by the author
 in the English
 language
 but now printed in
 the English
 language
 London for
 T. Warton
 and J. Smith





L bee it some *Aristarchus* may perhaps finde some lacke of faithfulness and diligence in this worke: yet there is none so frowarde to denie, but that there is some fruite and profite to bee found therein, seeing that it commeth nowe abroad much more enlarged and encreased, and more diligently corrected then it was before eyther in the Latine or in the English. And where before in the other printes, there lacked matter necessary to the opening and declaration of the Figures parteyning to the inner partes: it is nowe so plainly sette foorth, that the simplest Midwife which can reade, may both vnderstand for her better instruction, and also other women that haue neede of her helpe, the more commoditie. Wherefore my desire is, that it may be receiued and practised of Midwiues, and all other matrones, with no lesse successe then it is with good will and desire written to profite, and to doe good to other.

The Table of the first Booke of the Birth of mankind.



First a Prologue to the women
readers. Fol. i.

Item, a briefe declaration of the
contents of the first Booke.
Chap. i. Fol. xviii.

In howe many coates the bodie
is lapped or inuolued. Chap. ii.
Pag. xviii.

A declaration what the Muscles
be. Chap. iii. Fol. xxi.

Of the kell, called Peritoneum. Chap. iiii. Fol. xxiii.

The declaration of the names and nature of the Patrir.
Chap. v. Pag. xxviii.

Of the Mombe and his partes. Chap. vi. Fol. xxv.

Of the Mother pozt. Chap. vii. Pag. xxviii.

Of the vesselles of seede, called the Stones, with other thereto
appertayning. Chap. viii. Fol. xxix.

Of the seede bringers. Cap. ix. Pag. xxx.

Of the office and vse of the seede bringers. Chap. x.
Fol. xxxiii.

Of the way by which the seede is sent from the stones, to the
angles and corners of the Patrir. Chap. xi. Fol. xxxix.

A declaration of the situation of the bladder in Women.
Chap. xii. Pag. xlii.

Of the vaines which resort to the Patrir, and the parts there-
of. Item, of the Termes and their course, with the causes
thereof. Chap. xiii. Fol. xlvii.

Of the three calles or wappers where in the Infant is lapped.
Chap. xiiii. Pag. l.

Which of the three Patrir waynes containe the Tearmes,
and how the milke commeth to the womans breastes.

Chap. xv. Fol. lvii.

The declaration by letters of the Figures following, where-
in

The Table.

in be set forth to the eye, every part in woman, mentioned in this Booke before.

Of the first figure.

Fol. lxxiii.

Of the second figure.

pag. lxxiii.

Of the third and fourth figures.

Fol. lxxv.

The fifth, sixth, leauenth, and eight figures.

pag. lxxvi.

The ninth figure of women.

Fol. lxxvii.

All which figures follow in the end of the first Booke.

The Table of the second Booke.

Of the time of birth, and which is called naturall or vnnaturall. Chap. i.

Fol. lxxix.

Of easie and vneasie, difficult, or dolourous deliuerance, and the causes of it, with the signes how to know and foresee the same. Chap. ii.

Fol. cxi.

How a woman with childe shall vse her selfe, and what remedies bee for them that haue hard labour. Chap. iii.

Fol. cxb.

At the end of the which third Chapter, are placed the byrth figures, both naturall and vnnaturall.

Remedies and medicines by the which the labour may bee made tollerable, easie, and without great payne, Chap. iiii.

Fol. cxi.

How the secundine, or second byrth shall bee forced to issue forth, if it come not freely of his owne kinde. Chap. v.

Fol. cxv.

How that many thinges chaunce to a woman after her labour, and how to auoyde, defende, or to remedie the same.

Chap. vi.

pag. cxv.

Of Aborcements or vntimely byrthes, and the causes of it, and by what remedies it may be defended, holpen, and eased.

Chap. vii.

pag. cxviii.

Signes whereby yee may foresee aborcement. Chap. viii.

Fol. cxix.

A iii.

Di

The Table.

Of dead byrthes, and by what signes or tokens it may bee knowne, and by what meanes it may also bee expelled. Chap. i. Fol. cxi.
 In the last Chapter of this Booke bee by esely recited certayne expert medicines, which bee most requisite to the chiefe purpose intended in this present Booke. Chap. x. Fol. cxv.

The third Booke.

In the first Chapter of the third Booke, is first declared the matters therein contayned, and then holwe the Infant newly bozne must be handled, nourished, and looked to. Fol. io. cxlix.
 Of the Nurse and her milke, and how long the childe shoulde sucke. Chap. ii. Pag. clii.
 Of diuers diseases and infirmities which chaunce to children lately bozne, and the remedies therefoze. Chap. iii. Pag. clviii.
 Of the fire and ouermuch loosenesse of the belly. Fol. clx.
 To vnloose the childe, being bound. Pag. clx.
 Remedie for the Cranepe, or distention of members. Fol. clxi.
 Remedie for the Cough, and distillation, or catarrhes of the head. Pag. clxii.
 Remedie for short swinde. Pag. clxiii.
 Against wheales or bladders on the tongue, eodem.
 Of erulceration or clesture, chapping or chynning of the mouth. Pag. clxvi.
 Of Apostumation and running of the eares. Fol. clxvii.
 Of Apostumation in the head. eodem.
 Of the swelling or bolaine of the eyes. Pag. clxviii.
 Of the scumme or the white of the eyes. eodem.
 Against immoderate heate, or the feuer. eodem.
 Against fretting or gnawing in the belly. Fol. clxix.
Against

The Table.

Against swelling of the bodie.	Pag. clxx.
Against often sneesing.	eodem.
Of whelkes in the body, and the cure.	Fol. clxxi.
Against swelling of the Coddies.	eodem.
Against swelling of the Pauell.	Pag. clxxii.
Against vnslleepinelle.	eodem.
Against yering or the hickot.	Fol. clxxiii.
Against often parbreacking by weakenesse and feblenelle of the Stomacke.	Pag. clxxiiii.
Against fearefull and terrible dreames.	Pag. clxxv.
Against issuing forth of the fundament gut.	eodem.
Against Tenasimus.	Fol. clxxvii.
Against Wormes in the belly.	eodem.
Of chafing or galling in any place of the body.	Fol. clxxix.
Of the falling sicknesse.	Pag. clxxx.
Consumption or pyning away of the bodie.	Fol. clxxxi.
Of lassitude, wearinesse, or heauinesse of the childes bodie.	Pag. clxxxii.
Of trembling of the bodie, or of certayne members of the body, called the Palsie.	Fol. clxxxiii.
Against the Strangury or Stone, with stopping of the v rine.	eodem.
Of goggle eyes or looking a squint.	Fol. clxxxv.

The fourth Booke.

Of such thinges the which shall bee intreated off in this fourth Booke. Chap. i.	Pag. clxxxvi.
Of conception, and how many wayes it may be hindered or letted. Chap. ii.	Pag. eodem.
How many wayes conception may be letted, and how the cau ses may be knowne. Chap. iii.	Pag. clxxxviii.
How to know whether lacke of conception bee of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chap. iiii.	Fol. clxxxix.
Of	

The Table.

Of certaine remedies and medicines which may further the woman to conceiue. Chap. v.	Fol. cxciii.
Of diuers belittling receipts. Chap. vi.	Fol. cxcvii.
Of the causes and remedies for Dandruffe of the head.	Pag. cxcviii.
To take away hayres from places where it is vnseemely.	Fol. cxcix.
To doe away freckens or other spots in the face.	Pag. cc.
To destroy Wartes and such like excrescences on the face, or els where.	Fol. cci.
To cleare and clarifie the skinne in the handes, face or other part of the body.	codem.
To supple and mollifie the ruggednesse of the skinne.	Pag. ccii.
Against sodaine risings of pimples through vnkinde heate in the face, or els where.	Fol. cciii.
To keepe and preserue the teeth cleane.	codem.
Of stinking breath.	codem.
Of the ranke sauour of the arme-holes.	Pag. cciiii.

Here enderh the Table.

The Prologue
A Prologue to the women
Readers.



HERE in the beginning of this pre-
sent Prologue, I wil follow the ex-
ample of them which when they
bid any ghestes to dinner or supper
are wont first to declare what shal-
be their chere, what fare, and how
many dishes they shall haue, pray-
ing them to take it in good worth &
to looke for neither better ne worse

then hath been mentioned of: And euen so heere wil I doe
Before that yee enter into the reading of this little Trea-
sure, I shall succindly & in few wordes recite the summe &
chiefe contentes of the same, with the vtilitie and pzoofite
which may ensue to the diligent & attentiuue ouer-reader
thereof to the end that yee of these things being first well
aduertised, may haue the more or lesse courage to em-
ploy your labour in ouer looking and perusing of the
same. For commonly it dooth occasionate any man
to bee the more prompt, ready, and willing to take
paine, when hee is assured or certified of the pzoofite,
purpose, and fruite thereof comming: and likewise it
is a great pzicke or alluremeent, entising and moouing
a man to reade any booke, when he is some what first
admonished of the matters compzeheaded and contain-
ned therein.

Wherefore now to come to our purpose, yee shall
vnderstand that about thzee or foure peeres before I
tooke this booke in hand, a certaine studious and dili-

The intene
of the Au-
thour,

The more
part of this
booke tran-
slated into
English
three or
foure
yeeres be-
fore I be-
gan it,

The name
of this
booke.

many ad-
ded to this
booke.

Many
things an-
nexed and
newly ad-
ded to this
booke.

gent clarke, at the request and desire of diuers honest
and sad matrones, being of his acquaintance, did trans-
late out of Latine into English a great parte of this
booke, entituling it, according to the Latine inscription
De Partu Hominis, that is to say, Of The Birth of Man-
kinde: which wee now doe name, The womans Booke,
for so much as the most part, or wel-neare all therein
entreated off, doth concerne and touch onely Women.
In which his translation hee varied or declined no-
thing at all from the steppes of his Latine authoꝝ, ob-
seruing more fidelity in translating, then choyce or dis-
cretion (at that time) in admitting and allowing many
thinges in the same booke, greatly needing admoniti-
on, and wary aduice or counsell to the readers, which
otherwise might sometimes vse that for a helpe, the
which should turne to a hinderance. Wherefore I
reuoluing and earnestly reuising from top to toe the
sayd booke, and heere withall considering the mani-
fold vtilitie and profite which thereby might ensue to
all women (as touching that purpose) if it were more
narrowly looked ouer, and with a straighter iudge-
ment more exactly euery thing therein pondered and
tried, thought my labour and paines should not bee
euill employed, ne vnthankfully accepted and recei-
ued of all honest, discrete, and sage women, if I, after
good and diligent perusing thereof, did correct and
amend such faultes in it, as seemed worthy of the same,
and to aduise the readers what thinges were good or
tollerable to bee vsed, which were dangerous, and
which were vtterly to be eschued. The which thinge
I haue not onely so done, but ouer this, haue thereunto
adtoynd and annexed diuers other more experimented
and

and moze familiar medicines. And further, haue in the first Booke set forth, and evidently declared, all the inward partes of women (such as were necessary to be knowne to our purpose) and that not onely in wordes, but also in liuely and expresse figures, by the which euery parte before in the Booke described, may in manner bee as exactly and clearely perceiued, as though yee were present at the cutting open of Anathomy of a dead woman.

The contents of the first booke.

And thinke not the vtilitie and profite of this first Booke, and knowledge thereof, to bee little or of small value, but take it as the foundation and ground, by the perceiuerance whereof, your wittes and vnderstanding shall be illuminate and lightned, the better to vnderstande howe euery thing cometh to passe within your bodies, in the time of conception, of bearing, and of birth. And further, by the perfect knowledge of this Booke, yee shall clearely perceiue the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceiuerance, againe yee shall haue the readier vnderstanding how to withstand and remedie the sayde infirmities or diseases. For note yee well, that as there is no manne whatsoeuer hee bee, that shall become an absolute and perfect Physitian, vnlesse hee haue an absolute and perfect knowledge of all the inwardes and outwardes of mannes and womans bodie: euen so shall yee neuer groundely vnderstande the matters containd in the seconde Booke, or any other communication, or writing, touching the same intent, except yee first haue true and iust cognosante in the first Booke. Again, when that a womanne cometh to a Physitian for counsell, concerning

How profitable the first booke is.

The vtilitie of the perfect knowledge of Anathomie.

cerning some thing that may be amisse in the part: the
 answer of the Physitian, and reasonable allegation of
 causes to the same infirmity, is many times obscure,
 darke, and strange, to be comprehended by the woman
 for lack of due knowledg of the situation, manner and
 fashion of the inwardes. And truly when a person is
 sicke or diseased in any part, it is halfe a comfort, yea
 halfe his health, to vnderstand in what part the disease
 is, and how that part lieth in the body. This know-
 ledge also ministreth yet a farther engin and policie, to
 inuent infinitely the better how the medicine should be
 applied, and after the most profitable sort ministred and
 set to the diseased plot. To be shorthe all the wittynesse,
 and artificall crafty inuention, and diuers maners
 of ministrations in the noble science of Physicke, pro-
 ceedeth and springeth of the profound knowledge of
 Anathomie. Therefore mine aduise and vtter counsell
 is, that all women in whose handes this little Booke
 shall chaunce to come, with all diligence do force them
 selues perfectly to the vnderstanding of the first booke,
 well assuring them that they shall not repent them of
 their small paines bestowed in that behalfe. And to the
 end that euery thing might be the plainer and more easie
 to attaine vnto, I haue at the latter end of the foresaid
 first booke set the figures which represent such matters
 as were intreated of in the same, and also haue thereto
 annexed a sufficient declaration and exposition by let-
 ters, of all partes and parcels containned in the saide
 figures.

The coun-
 saile of the
 authour to
 the readers

The con-
 tents of the
 second
 booke.

In the second booke shalbe declared the diuers sortes
 and maners of the deliuerance or byrth of mankind, and
 all the dangers, perilles, and other causes happening to
 the

the labouring woman in that season, with remedies and manifold medicines concerning the same: where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified and amended the same, according to reason and the lawes of Physicke: and besides this, haue added thereto diuers other salutary & effectuell medicines, such as either I my selfe, or other Physicians, being yet aliue at this day, haue experimented and practised: Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the tearmes of flowes (when that needeth) or to restraine or stoppe the same, when they issue more largely then nature doth require, with many other matters, too long heere to be rehearsed.

Many truly experimented medicines added to this booke.

In the third booke shall be intreated, of the election and choise, by certaine signes and tokens, of a good Nurse, which may foster and bring vp the child being borne. Item medicines increasing, deminishing, attenuating, engrossing, and amending the milke in the Nurses breasts. Also remedies for many and sundrie diseases, which oft times chaunce vnto infantes after their birth.

Things entreated in the third booke.

In the fourth and last booke wee will somewhat commine of conception, with the causes hindering or furthering the same, shewing certaine counsell and remedies, whereby (by the grace of G D D) the vnfruitfull may be made more fruitfull, and impedimentes of conception, by vertue of medicines, remoued and overcome, the woman being made more apt to conceiue. And further, in this last booke shall bee offered and set forth certaine embelishing receipts, concerning onely

What is contained in the fourth booke.

honest and healthsome decozation and clea[n]nesse, al-
 wayes most lowable and commendable in a womann :
 as, To scoure and clesse the head, To cause the haire to
 keepe his naturall colour, To p[re]serue the haire from
 falling away, To take away haire from certaine pla-
 ces, where being, it causeth some defozmitie o[er] vn-
 seemelinese in a person, to subtil and cleare the skin
 in the face, o[er] other where, To remooue and doe away
 spots, frekins, and other such like displeasent markes
 and tokens, To supple and mollifie the skinne being
 rugged and rough : with other moe such like matters,
 too long heere to be rehearsed, the which truely are not
 of any pzudent person to bee reieted, improued o[er] dis-
 pzayed, forasmuch as I teach nothing in that place,
 but that onely which may make to the honest, come-
 ly, and commendable construing and maintaining of
 the inset and naturall beautie in a woman vtterly ab-
 horring and despyng all farding painting, and counter-
 feite cast colours, which of some damnable and mis-
 pzoude people bee dayly bled, such as by all meanes
 possible seeke and search moze the abhominable and
 diuelish painting and garnish setting forth of their mo[er]-
 tall carkases (the better thereby to commend it vnto
 the eyes of foolish and fond men) then by honest, sober,
 debonaire, and gentle manners, so to demeane their
 life, that they may thereby rather obtaine the loue, a-
 mitie, and hearty perpetuall fauour, first of God, and
 then of all honest, discret, and godly wise men. Thus
 nowe to bee shozte, I haue in as compendious manner
 as the matter woulde suffer, set beefore your eyes the
 chiefe and pzincipall contentes compzeended in this
 little volume. And now remayneth there nothing els
 but

Against
 painting of
 womens
 faces.

The bene-
 uolence of
 the reader
 required.

but only to require the beneuolent fauour and good acceptance of this my labour and paines, spent in the compiling of these foresaide matters, praying, that as it hath been to me painefull in the composing thereof, so it may be both pleasant and fruitefull to all women for whose sake and onely respect it was set forth) in the reading thereof. Nowbeit, I am not ignozant, ne vnſure, that many there are, before whose sight this Booke shall finde ſmal grace, and leſſe fauour. So hard a thing it is to write or indite any matter whatſoeuer it be, that ſhould be able to ſuſtaine and abide the variable iudgement, and to obtaine or winne the conſtante loue and allowance of euery man, eſpecially if it containe in it any nouelty or vnwonte ſtrangeneſſe. Therefore the auncient Poets in times paſſed, when that they enterprized any new or ſtrange workes, were wont in the frunt of the ſame, with great proteſtation, to inuocate and call vpon all the goddes and goddeſſes by name, requiring them fauourably to aſpire, aide, and proſper their attempted purpoſe, to the end that by their obtained fauour, it might be the moze acceptable and gratiuous to all ſuch as ſhould it behold and read. Whole example right neceſſary and needfull it were that I heere ſhould deuoutly enſue and follow, ſo that I could firſt beleue that by ſuch maner of inuocation, might be allured and wonne the beneuolencie and willing fauour of all ſuch in whose handes this preſent Booke ſhall happen to fall. But truly I do ſuppoſe, that although I ſhould call downe all the nine noble Muſes out of the famous mount of Hellicon, or pray to be aſſiſtent the three louing graces or great Apollo, God, maiſter, and chiefe inuentor of

Hard to
pleaſe ma-
ny iudge-
ments.

The man-
ner of Poets
in times
paſt.

The diffi-
culty to com-
ceau the
good will
of peruerſe
people.

the nature of all hearbes and other medicines oꝛ Esculapius chiefe patrone and president in the worthy science of Physicke, oꝛ wittie Mercurie with his dulse and sugred eloquence, with swæte Suada, goddesse of al perswasion, with all other the goddes and goddessees what euer they be, in whom ingenious Poets doe faine to be a maiesty, might and power, to encline the heartes of men foꝛ to delight and take pleasure in any such thing which first shalbe by their Godhed allowed and fauoured: though (I say) all these should firmly conspire in one together, and bend them utterly to the most of their high puissance, to sacre, hallow, yea and with their holy poeticall spirit to breathe ouer this booke yet should there be found people, of so ingrate, strange, peruerse and wayward wittes, that would (without all good reason) blame and impute the same, bneath yet seene, and much lesse read. Foꝛ who bee they that giue so precipitate and headdy iudgments in all manner of matters, as such (foꝛ the moze parte) the which therein shall haue least cognoissance oꝛ knowledge, and take least payne in reading oꝛ searching the veritie of that thing, against the which they be most stout, doughtie, and bold pronouncers. And this do I not say onely of them that peraduenture shall heere and there in the procelle of this booke finde any particular matters to reprove and carpe, sometimes worthely, and sometimes otherwise: but also, yea, and that much moze, of them which generally without all exception, shall condemne and utterly reprove all the whole matter: some alleaging that it is shame, and other some, that it is not meete ne fitting such matters to bee intreated off so plainly in our mother and vulgar language, to the

The light
iudgements
of many
men.

Of them
that utterly
doe con-
demne this
booke.

the dishonour (as they say) of womanhood and the derision of their owne secretes, by the detedion and discovering whereof, men it reading or hearing, shalbe moued thereby the more to abhorre and loth the companie of women, and further in their communications to test and bourde of womens pziuities, not wont to be knowne of them: with diuers other such like caualations and reasons. So that their opinion is, that it were more expedient and better to suppressse, and utterly to condemne vnto darknesse for euer this booke, then to send it forth into the light. Lo, such is the light iudgment of them, the which in euery thing, whereof may ensue both good and euill, haue alwaies their eyes walking and firmly affixed and directed vpon the euill, picking and choosing out the worst of euery matter, omitting and leauing to speake of the best, as the thinge which were nothing to their purpose. If euery thing in this world should be wayed and passed vpon after this sort, then should we be faine to condemne and banish those things farre from vs, which are at this time accompted and taken for the most necessary, worthe, and of greatest price or estimation. To be short, there is nothing vnder heauen so good, but that it may be peruerterd and turned to an euill vse, by them that be euil and naught themselves, and do abuse it: ne is there any thing so absolute and perfect, but by the occasion of the abuse thereof, at one time or other may and doth ensue great danger and damage to mankinde. Fire and water be two right necessary elements to the vse of man, without the which we coulde not liue; yet by the meanes of them many a miserable deed hath bene done and perpetrated. By fire hath been consumed and deuou-

Answer to
certaine ca-
ualations.

Nothing so
good but it
may be abu-
sed.

Fire and wa-
ter abused.

deuoured whole Citties and Countreyes. By water
 swallowed and drowned infinite men, shippes, yea and
 whole regions. Againe, meate and drinke, to the mo-
 derate vsers thereof, doth minister and maintaine life :
 and contrary, to the vnmeasurable and vnfaciate gaur
 maundes and gluttons, it hath full many thousande
 times brought surfeit, sicknesse, and at the last death.
 By weapons Realmes and Citties be defended from
 the intury and violency of their fierce enemies, the true
 wayfaring man from the assault of the theefe : Yea and
 many times cleane contrary, by Weapons, Realmes
 and Citties be subuerted & utterly destroyed, the true
 mans throat by the theefe cut. The most holy and sa-
 cred Bible teacheth nothing but holinesse and vertu-
 ous liuing, charitie to God and to our neighbour, refoz-
 mation of our wicked liuing, and briesfly, the high way
 to God. The blessed Sacrament of the bodie and bloode
 of Christ Iesus, was instituted & ordeined by our Sa-
 uour himselfe, for a principall, earnest, lively, and most
 present consolation and comfort of mans conscience: yet
 both holy Scripture, and also the foresaid holy Sacra-
 ment, haue been, be, and will be the confusion, and con-
 demnation of a great number of the abusers & indigne
 or vnwozthy receiuers of them both. Should men, for
 the auoyding of all those aforesaide inconueniences, &
 for the reasons aboue said, condemne and banish fire &
 water, forsake their meate and drinke, suppressle and for-
 bid all maner of weapons, abolish and set aside the ho-
 ly Scripture, deny or vnrregarde the blessed Sacra-
 ment ? No it were but madnesse once to thinke it.
 Therefore I say, the iudgement of that eye can neuer
 be equall and indifferent, which hath moze respect and
 regarde

Meate and
drinke abu-
sed.

Weapons
abused.

The Bible
abused.

The blessed
Sacrament
may be abu-
sed.

Whose
iudgements
can neuer
be indiffe-
rent.

regard alwaies to the displeasures and hurtles possible to happen (onely through the misuse of a thing) then to the emoluments and profites dayly and commonly like to ensue to the wel vsers of the same: that, that of it selfe is good, is neuer to bee disallowed for the sake of them that do abuse it. For as the Apostle also doth testifie, ^{To the good euery thing turneth to good.} To them that be good themselues, euery thing turneth to good, what euer it be, is to them a sufficient matter and occasion therein to seeke the glozy of God, and the onely profit of their euen Christen: And contrary, such as be of ill disposition, in euery thing (be it neuer so good and salutary) picketh out matter of maintenance to their lewdnesse, turning matters of sadnes and discretion, to foolish and pyuth prating contention.

Wherefore considering that there is nothing in this world so necessary, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this litle booke also, made, written, and set forth for a good purpose, yet by light and lewde persons be vsed contrary to godlinesse, honestie or the entent of the writer thereof. The abusion of this booke (in my simple iudgment) consisteth onely in these ^{Wherein this booke may be abused.} two poynts. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some deuillish and lewd vse: What I meane by the lewde vse of them, they that haue vnderstanding, right soone will perceiue. The second point is, least that this booke happening into any ^{The second point.} light marchants handes, should minister matter vnto such to deuile of these thinges at vnlet and vnseemely times, to the derision or ashaming of such women as should be in presence, &c. To these reasons can I make
no

No light
persons
shall haue
any of these
bookes

no better aunswere, then hath beene alleadged befoze. Notwithstanding, yet I say, that I trust, yea, and doe not doubt, but that this booke shall be so discreetly diuided abroad, that none of them shall fall in any such persons handling.

Off foolish
and lewd
talkers.

Againe, if any doe chaunce to them, I am sure they will as soone reade this Prologue, as the rest of this Booke, the which thing when they shall doe, here shall they heare of me, that they bee in their doings neyther honest, good, ne godly, but speaking irreuerently, contemptuously, and untimely of such things, they do great iniurie, dishonour, and contumely to nature: For he that declareth any thing in mann or woman, priuie or apart, talking and rehearsing it in reproach, derision, or confusion of his euen Christen, cannot be excused of mortall and deadly sinne, for so much as contumeliously hee ashameth and confoundeth his euen Christen, wherewith hee bringeth him out of his patience, mouing him to ire and vengeance, in rehearsing of such thinges, and after such sorte, as he knoweth should aggræue and bere his minde. Wherefoze for such deedes, he shall not bee accounted of the number of honest and sage persons, but of the light and lewde. Yet another sorte is there, which would that neither honest ne vnho- nest men should see this booke, for because (as they say) be a man neuer so honest, yet by reading here of things to them befoze vnknowne, they shall conceiue a certaine loathsomnesse and abhorring towards a woman. To these I aunswere, that I know nothing in woman so priuie ne so secret, that they should neede to care who know of it, neither is there any part in woman moze to bee abhorred, then in man. And if the knowledge of
such

Some
would that
neither ho-
nest nor vn-
honest
should haue
this booke.

such things which commonly be called the womans
 priuities, should diminish the hearty loue and estimati-
 on of a woman in the minde of man, then by this rea-
 son, Phisitians and Chirurgians wiues should greatly
 be abhorred and misbeloued of their husbands: and I
 my selfelike wise which writeth this booke, should mar-
 uelously aboue many other abhorre or loath women.
 But to be short, there is no such thing, neither any cause
 thereto why. Wherefore all such slender reasons set a-
 part, let no woman be greued who shall see or beholde
 this booke: for if the party bee lewde, unhappye, and
 knauiſh that shall reade it, here I am sure hee shall
 learne neither lewdnesse, unhappinesse, ne knauery.
 Howbeit, generally to all men in whose handes this
 booke shall chance to come, I counsell and exhort, that
 they take not vpon them to talke of any things herein
 contained, but onely where it may edifie, and be assu-
 redly well accepted. For women lightly will not gladly
 heare of such matters by any man, vlesse it be a Phi-
 sition, of whom they require counsaile, or of their dis-
 creet husbands. It shall bee no displeasure to any ho-
 nest and louing woman, that her husband should reade
 such things: for many men there be of so gentle and lo-
 uing nature towards their wiues, that they will bee
 more diligent and carefull to reade or seeke out any
 thing that should doe their wiues good, being in that
 case, then the women themselves. Briefly, I require
 all readers thereof to interpret & construe euery thing
 heretofore contained according to the best, and to vse
 euery thing heretofore entreated of, to the purpose where-
 fore it was written. For truly as for my parte, consi-
 dering the manifolde, dayly, and imminent dangers
 and

No matter
 who rea-
 deth this
 booke.

The exhor-
 tation to all
 readers.

The consi-
 deration
 why this
 booke was
 set forth.

This booke
set forth in
many other
languages.

How La-
dies and
Gentlewo-
men haue
ysed this
booke.

and perilles, the which all manner of women, of what estate or degree soeuer they bee, in their labours doe sustaine and abide, yea many times with perill of their life (of the which there bee too manie examples, needlesse heere to bee rehearsed) I thought it shoulde bee a verie charitable and laudable deede, and right thankfully to bee accepted of all honourable and other honest matrons, if by my paines this little Treatise were made to speake English, as it hath bene long sith taught to speake Dutch, French, Spanishe, and diuers other Languages. In the which Countreyes there bee fewe women that canne reade, but they will haue one of these Bookes alwayes in readinesse, where also this and other such Bookes bee as commonly solde at euery Stationers Shoppe, as any other Booke. The same commoditie then and profite which they in their regions doe obtaine by enioying of this little Booke in their maternall language, may also ensue vnto all women in this noble Realme of England, it beeing likewise sette forth in our English speech, so that to them which diligently will aduert and giue heede to the instructions of this little Booke, it may supplie the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedies, wherein peraduenture ryght wise womanne and good Midwiues shall bee full ignorant. And truely (as I haue bene credibly enfourmed by diuerse persons worthy to bee heeleued) there bee sith the first setting forth of this Booke, right many honourable Ladyes, and other worshippefull Gentlewomanne, which haue not disdayned, the offer by occasion of this Booke, to frequent and haunt
women

women in their labours, carying with them this booke in their hands, and causing such part of it as doth chiefly concerne the same purpose, to bee read befoze the Widowe, and the rest of the women then being present, whereby oft times, they all haue been put in remembrance of that, wherewith the labouring woman hath beene greatly comforted, and alleuiated of her thzonges, and trauaile: Whose laudable example and doinges, would God that many proude Midwines Of Midwines. would ensue and follow: among the which, as there bee many right expert, diligent, wise, circumspect, and tender, about such businelle as appertaineth to their office: So be there againe many mo full vndiscrète, vnreasonable, chozlith, and farre to seeke in such things the which should chiefly helpe and succour the woman in their most painefull labour and thzonges, thzough whose rudenesse and rashnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwile. But here now let not the good Midwines be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Dwoles, Beares, and Altes, which as aboue all other haue most næde of information and teaching, so most commonly againe more then any other, will they kicke and wince against such as would them refovrme or reduce to any better way then they haue been accustomed to in times past. And this doe I say, because that at the first comming abroad of this present booke, many of this sort of Midwines, moued either of enuie, or els of mallice, or both, diligented and endeouored them very earnestly, by all wayes possible, to find the meanes to suppressse and abzogate the same, making all of their

In euery
science there
be of all
sorts.

Some
Midwines
would haue
had this
booke for-
bidden.

acqnain

The false
surmises of
the male-
uolent.

The good
Midwives
were glad
of this
booke.

Enuie and
vnthanke-
fulnesse to
be abhor-
red.

acquaintance (whom they thought to haue any know-
ledge thereof) to beleue that it was nothing worth, and
that it should bee a slander to women, for so much as
therein was descried and set forth the secrets and pri-
uities of women, and that euery boye and knaue had of
these bookes, reading them as openly as the tales of
Robin hood, &c. The which sayings, as they were false,
vntrue, and malicious allegations onely of euill barded
persons, to whom it was great griefe, that any by rea-
ding thereof should see or vnderstand more then they
had knowledge of before: So is it very sooth and true,
that right diuers of the better and more sober sorte
were thereof full faine and glad, and very desirous to
haue of them, and gaue faithfull counsaile also vnto
women of their famillier knowledge, to heare the booke
read by some other, or els (such as could) to reade it
themselues. Whose honest and vertuous industry in
that behalfe, as it doth merite and deserue the laude
and praise of all them that bee laudable themselues:
euen so is the filthy and vile ingratitude and dispi-
tuous enuie of the maleuolent, to be detested and bitterly
abhorred of all people: Whose malignant wittes, if
they might preuaile of their purpose, would sleie the
good courages of all honest enterprises, in those mat-
ters, and all other. And thus I conclude & make an end
of this rude Prologue, requiring the gentle readers
thereof, that if they finde any thing therein
interpretible to diuers senses, to accept
onely that which may make to
the best, according to my
meaning.

The first Chapter, in which is briefly
declared the contentes of the first
Booke.



Although that many thinges entreated of in this first Booke, shall seeme unto some not very necessary to the understanding of the second Booke, yet then contrary doe I ensure and certifie (as I haue sufficiently sayde in the Prologue)

The vtilitie
of the first
booke.

that the ignozant in the first, shall bee full blinde in the second, to the which the first is as a key opening and clearing the matters to bee intreated of in the second.

In this first Booke then shall be declared the forme, manner, and situation of the inwarde partes of a woman, such as are in them by Nature dedicate and assigned to the propagation, conception, and bearing of man kinde. In whom truely is the receptacle, and as yee would say, the campe or field of mankinde to be engendred therein. And although that man bee as principall moouer, and cause of the generation: yet (no displeasure to men) the woman doth conferre and contribute much more, what to the increasement of the child in her wombe, and what to the nourishment thereof after the byrth, then doth the man. And doubtlesse, if a manne woulde demande to whome the child oweth most his generation? Yee may worthily make answer, that to the mother, whether ye regarde the paines in bearing, or els the conference of most matter in begetting.

The contents
of this
booke.

The woman
conferreth
more the
generation
than man.

Furthermoze, in this Booke yee shall read certayne
things,

C

Many
things fals-
ly written
in times
past.

things, which in times passed haue been corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselves haue conceived very erronius and misopinions, as yee shall further perceiue in the processe.

Now therefore that wee come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shewe the description of certaine things, without whose knowledge this Treatise would be many times the more obscure and darke.

In how many coates the body is lapped or inuolued. Chap. II.

The principal
coats
of the
body.



The body of man or woman is inuolued or compassed vniuersally with three principall coates.

Of the which the first and uttermost is called the skinne, in Latine Cutis, with whom generally euery part of the bodie is clad and inclosed, the which yet in some part is more soft, delicate and thin, then in some other, and in some one person more stowre and stiffe, than in some other againe, for causes needlesse heere to be rehearsed.

The superficial
skin.

And yee shall note, that hypon the outward face and superfiacie of this skin, there is yet another thinner skin in Latine commonly named Cuticula, and of some Efflorescentia cutis. This thin skinne is it the which yee see rise like a bladder when any parte of the body is blistered with fire or hotte water, so that betwene this thin

thinne skinne, and the very skinne, is contained the water which resorteth to the place by the violence of the fire or heate, the which thinne skinne also wee vse to pricke to let the water issue forth: also the same that skalleth or pilleth of the hands, or other partes of the body, being scabbed and beginning to dry. Item, the skin that the Adders doe cast in the sommer time, is the foresaide thin superficial skin, and not the very substantiall skin of the body indeed. For the very skinne neuer pilleth ne falleth of but by great violence, as by slaying like as beasts be slaine at the butchers, and as they slay conies. And againe the thin and superficiall skin, scale it or fall it off neuer so often, yet in the place of it is reingendzed newe, as good alwayes as the former. But if the second and very skinne be perished, by cutting or apostumation, or by other casualty, it will neuer be restored to his old perfection againe, but shall shew alwaies in the place wher it is (as it were) a seame scarre or marke, smooth, & harder then the other skin, and without naturall powers.

The very
skin skalleth
not of.

The verie
skin peri-
shed is neuer
restored.

The second inuestiture or clothing of the body, is named the fleshy skinne, in Latine Membrana carnosā, so called for because that it containeth and is compassed of fleshines, more then any other kell or skin in al the body and is as it were the linyng to the foresayde Cutis that is the very skinne immediately aboue him, the very skinne and it being both basted together, by a great number of small fibres or cordes enterlacing these two skins, so that with great bayne bineth may they be separated the one from the other. And farther, betwene these two skinnes runne a great number of Waynes, Arteries, and Sinnues, in every parte of the bodie,

The second
coat.

The fleshy
skinne.

so that the greate vaines which appeare so manifestly to your sight in the armes, temples, bandes, legges, feete, and other places, runne betwene the proper skinne and the fleshie skinne, this being to them as a hed, and that as a couerlet.

The third
coate is the
fatte.

The thirde coate of the bodie, is the fatte, in Latine Adeps, the which doth so generally in euery part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except fewe) as the forehead, the temples, the backes of the bande and feete, with certaine other places needles here to be recited, and doth intercurre and run between the two foresaide skinnes, receiuing and imbracing in it selfe the small basting fibres, the vaines, arteries, and sinues, which (as I saide before) be deriued from the one skinne to the other: And the greater foison of fatte that there is betwene the two skinnes, the lesse be the vaines intercurring betwene them conspicuous or sensible to the eye (th'abundance of fatte drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person shall be seene very great, and as it were swollen beines, in comparison of the latter. Item vnderstande ye that in some part of the bodie, naturally fatnes doth abounde much more then in other some, as in the belly lightly the fatte is two fingers thicke and more: and in Women that be meanelly fatte, in the thies and buttockes this fatte is three, yea foure fingers thickness, which (as I saide aboue) alwayes hath this place betwene the foresaide two skins.

Store of
fatte letteth
the shew of
the vaines.

Fat in some
part more
then some.

What is
contained
next vnder
the fleshie
skinne.

Now immediately vnder the fleshie skinne be contained

teyned the Muskles of the body, so that the inner face
oꝝ superfacie of the fleshie skinne, wherewith it toucheth
the Muskles, is alwayes bedeawed with a certaine
limie moysture, by which meanes the foresaid muskles
mouing and stirring vnder the fleshie skinne, be the fre-
er, and haue the lesse impediment oꝝ let in their moti-
on, and very easie it is to seperate this skinne from the
Muskles.

Here is declared what the Muskles bee
Chap. III.



The Muskles of mans bodie, be called
the mouing cordes and fleshie stringes,
whereby any member of the bodie is
moued too oꝝ fro, vpwarde oꝝ downe-
warde, oꝝ turned round. As foꝝ ex-
ample: If yꝛ close, oꝝ otherwise doe
mooue eyther of your hands, and in closing oꝝ mouing
it, with the other hand doe feele the twist of that hande,
yꝛ shall sensibly perceiue (as it were) certaine cordes
mouing vnder the skin, the which be called Muskles,
in Latine Musculi. To discusse curiously the nature oꝝ
occasion of the name of Muskles, is not foꝝ this place.
Here it is sufficient to vnderstande what is meant by
the name. Yet note yꝛ well, that wheresoeuer there
is great store of Muskles, and chiefly in the middle
part of them, there is also great plentie of flesh, enterlar-
ding and entermingling it selfe with the muskles, and
as it were combynding, colligating, oꝝ knitting toge-
ther the Muskles; not so yet, but that neuerthelesse
they haue their free motion.

What is
meant by
the name
of muskles.

The Mus-
kles enter-
mingled
with flesh.

All other places of the bodie left aparte and vnmencioned off, heere will I onely declare a little of the muskles of the belly, forasmuch as their operation is sometimes conferent and appertaining to the matters that we entend off.

The mus-
kles of the
belly.

Ouer the amplitude of the belly, next vnder the fleshie kell or skin, be foure muskles, each situate and set vnder other, of the which, the vppermost immediatly touching the fleshie skinne, be called Byaswise descending muskles, in Latine Musculi obliqui descendentes. Of these muskles there be two, in each side of the belly one, so that these two Byaswise descending Muskles meete togeather in the middle region of the belly, and be extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muskles be named the Biaswise ascending muskles, in Latine, Musculi obliqui ascendentes, whose being is immediatly next vnder the inward face of the first muskles. Of these also, as of the first, in each side or coast of the belly is there one.

The right
Muskles.

The third sort of the belly muskles, as they be situate in order, the one vnder the other, be called the right Muskles, in Latine, Musculi recti, which be double as the other two before.

The ouer-
shwart
Muskles.

The fourth be nominated the ouerthwart muskles in Latine, Musculi transuersi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muskles, which in the middle dyne of the belly encounter each other, as I haue sayde of the aboue named three Muskles, so that the Byaswise ascending, and the Byaswise descending, with the ouerthwart Muskles, doe each

of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muscles, for the breadth of them is but small in comparison of the other. All these foure Muscles bee to the entrayles and bowels within the belly, as foure seuerall coates, by the vertue and helpe of whom, together with the ayd of the midriffe, all expulsion both bywarde and downewarde, in the guttes, in the Stomacke, in the matrix of the woman in the time of labour, and also in the bladder in the time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayde) defend, fortifie, and strength the inward partes of the belly.

The vse of
the foure
belly mus-
cles.

Of the Kell, called *Peritoneum*.

Chap. IIII.



Vnder the last Muscle of the belly, called the ouerthwarte Muscle, immediately succedeth a certaine thinne rime, kell, or skinne, named in Latine *Peritoneum*, which compasseth round the amplitude and largeour of the belly, taking his originall at the bynders of the Loyne bones, and from thence dilating and spreading it selfe abroad, vnderlineth the ouerthwarte Muscles, the midriffe, and part of the thozte ribbes. To bee thozte, this rime vnderlyneth all the whole cavity, holownesse, or amplitude of the belly, from the midriffe to the flankes or share, immediately containinge and inuoluinge in it selfe all the whole contentes of the bellye, euen as the Skinne nexte

The Peri-
toneum and
his office.

¶

vnder

The vse
and profite
of the Peri-
toneum.

Under the shell of an egge enuironeth and compasseth immediately all the containned meate of an egge. And as for peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also yeeldeth vnto each entrayle a coate and webbe of the cloath of his owne body, by the which his liuerie, they be the more ardtly and straightly affixed or fastened vnto himselfe, and farther, in themselves the stronger within the cavitie of the belly and vnder this peritoneum, be containned these bowels following.

Bowels con-
tained vn-
der the Peri-
toneum.

First the Stomacke, which is the first receptacle and receiuer of the foode or meate chewed and mashed before in the mouth, from thence descending ouer the windpipe downe a long the Stomacke gutte, and so consequently into the Stomacke, then the Bell, in Latine Omentum, the Liuer, the Splene, or Welt, the bladder, & the matrix, then yet the guts, vnder the guts, the kidnies, the maister vaine and the maister Artery. But here we shall begin first to entreate of the matrix as the part which maketh chiefly to our purpose.

The declaration of the names and nature of the
Matrix. Chap. V.

Diuers
names of
the matrix.



There ye shall vnderstand, that these three wordes, the Matrix the Mother, and the Mombe, do signifie but one thinge, that is to say, The place wherein the seede of man is conceiued, settled, conserued, nourished, & augmented vnto the time of deliuerance, in Latine named Vterus et Matrix. The necke

necke of this wombe, other wise called the womans priuie, we will call the wombe passage, or the priuie passage, in Latine, *Cervix vteri, et pudendum muliebre*. The extreame end, or the first entrance of this priuie or wombe passage, yee shall name the passage port, for because that it is the port, gate, or entrance of that passage, or way into the wombe or matrix, in Latine, *Vulua. i. vulua*.

The wombe passage then, or the neck of the wombe, taketh his beginning at the passage porte, and from thence flieth and mounteth right vppward vnder the sharebone, like a great conduit, varying in length and bredth according to the age of the woman.

The neck
of the ma-
trix.

To make especiall mention of the length of this wombe passage were but follie, for the diuersities thereof: Notwithstanding, in women it is esteemed of the length of. x. xi. xii. or xiii. fingers bredth, somemoze some lesse. And this we may say that nature hath so prouided, that it is of sufficient length to receiue the priuie parte of man in the generation, directing the same towards the wombe Porte, thozowe the which the seed is naturally sent from the man into the wombe or Mother, thereto helping an attradiue power, which is inset and giuen to the wombe, to attrad and draw towards it selfe the seede parted from the man (so that there bee no other let.)

Of the Wombe and his parts. Chap. VI.

AT the head or vpper ende of this wombe passage, is situate the wombe it selfe, which in women (being not with Childe) is very little, contracted

The
wombe or
Matrix in
woman not
with child
contracted.

tract and drawne together, so that the amplitude oz largeness thereof, passeth not the amplitude and largeness of the priuie passage, the which thing to some may seeme incredible, yet by Anatomie yee may see it to be true. And for all this contraction, oz drawing so nere together of the matrix, the outside of it is very smooth, most glistering, and redde, as it were a little redde, tempered with a great deale of white: the inside also of the matrix is smooth: yea, and though that the matrix, as we haue saide, be full of riuels and wrinkles, by the reason that it is so contract from a great amplitude oz largeness (as may be seen in the wombe oz matrix of women with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinkle (albeit that there bee infinite) they be so finely and nere drawne together.

The cause
of the con-
traction of
the matrix.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partly that at such time that the woman is not with child, it should occupie the lesse roome in the belly but chiefly, that in time of conception of the seede, the little bolke oz quantity of the said seede, at his first conceiuing into the womans Mother, may be touched rounde aboute euery where of the Mother and as yee would say, amplexed oz embraced, and contained (as the nutshell containeth immediatly the nut) of the inner walles oz face of the Matrix: and as the seede is diuified, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and waxe bigger: so that at the last when the Infant commeth to his full groweth, oz when the Woman is great with Child, then this coate oz kell of the matrix is as thinne

thinne as a bladder; where that in time of his contraction, or when the Woman is not with childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknesse and thinnesse of his coate.

The sound of the matrix.

Now yee shall vnderstand, that the sound or bottom of the matrix is not perfectly rounde bowlwise, but rather like the forme of a mans heart, as it is paynted, sauing that the partition or clift in the matrix betwene both corners, the right and the lefte, is not so profoundly dented inwards as the clifte in the heart: For in the inwarde vault, cauitie, or holownesse of the matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix at the wombe port, dooth passe forth by that foreside, and so by the bottome to the hinder side of the Matrix, and from thence along downe to the wombe porte on the backside as yee may moze evidently see in the figure hereof. This seame then is as it were a little separtition, marke, or limit, diuiding the wombe in two equall partes or sides, the right and the left: Notwithstanding, in the matrix there is but one vault, cauitie, holownesse, or amplitude, the foresayde seame being but as it were a note, signe, or scale sensible marke, running alonge the sides and bottome of the Wombe. But this seame or lyne, where it passeth the Wombe, is moze crasse, thicke and fleshie, propending, holding, hanging, or looking downewarde into the vaulte or amplitude of the Wombe, the which lyne in the sides is nothing so manifeste ne sensible to bee perceiued. Thus yee may see that the middle parte of the bottome of the Matrix, is not so hygh as the two Corners or Angles on both

A certaine seame diuiding the matrix as it were in two partes.

In the matrix but one holownesse

Certaine
erronious
opinions
of vii. selles
in the
wombe.

The ma-
trix hath
but one
holownes.

both sides be. Other distinctions or seperations in the matrix is there none, albeit that in times passed, diuers Clarkes haue written, and many other haue beleued, that there should be seuen selles, or seuen distinct places in the matrix, in thzee of the which on the right side should only men childzen be conceiued, and in the other thzee on the left side women childzen: and if it chaunced that the seede were conceiued in the seventh sell, which was the middlemost, then that should become a monster, halfe a man, and halfe a woman: The which all is but lies, dreames and fond fantasies. For the womans matrix, as I haue sayd, is euen as a strong bladder, hauing in it but one vniuersall holownes, and the child when it lieth in it, lyeth euer on the one side moze then on the other, the head being towards one of the corners or angles, & not vpright toward the middle bridge

Of the Mother Port. Chap. VII.

Of the mo-
ther port,
the situati-
on thereof.



The entraunce of the matrix or wombe, is named the wombe port or mother port, the which in substance & fashion much doth resemble the forme of an Hawks bel, or other little mozis bels, sauing that it is much bigger, hauing a clift ouerthart the body thereof, as you may moze plainly perceiue by the figure hereof. And this port of the matrix is of substance moze thick and crasse then the rest of the same, and as it were a kernel, round, & clift in the middelt. This wombe port also is fastened and affixed to the vpper ende of the wombe passage, as all the rest of the wombe is.

How

Wherbeit, the middle parte of the wombe port, or the snout thereof, where it bowleth downewarde, doth touch no side nor parte of the wombe passage, but onely holdeth pendant wise, or looketh downe warde: and whereas at such time that the man companieth with the woman, the priuite passage is dilated and opened to the quantitie of mans priuite part yet notwithstanding, the mouth of the clift of the wombe porte is not moued thereby ne dilated: except it be at such time that the Matrix, being apt and disposed thereto, and other conditions requisite, this wombe porte doth naturally open it selfe, attracting, drawing, and sucking into the Wombe the seede by a vehement and naturall desire. Notwithstanding, when the seed is conceived in at this Wombe porte, it doth not alwayes remaine there, but many times issueth out againe, for some indisposition found either in the place, or in the seede it selfe. Albeit if the seed be retained still in the matrix, then doth the wombe port close it selfe so fast and so firmly, that the point of a needle cannot enter in thereat without violence, & so doth remaine untill the time of deliuerance: at what time againe it dilateth and openeth it selfe in such amplitude and largeness, that it is wonderfull to speake of.

The wombe well disposed naturally attracteth the seede.

The closenes of the matrix after the seed conceived.

Of the vessels of the seede, called the Stones, with other thereto appertayning. Chap. VIII.



On eche side of the Matrix lieth a stone, which both be called the womens stones, wherein is ingendred the seed and sparme that commeth from the woman, not so stronge,

stronge, firme, and mighty in operation as the seed of man, but rather weake, fluy, cold, and moyste, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordained, as the seede of man for his purpose. These stones be nothing so big as the stones of man, but lesse, flatter, much fashioned after the shape of a great and broad almond. The substance and body of these stones, is not made massie, for compact and softe, as mens stones be, but as it were many little kernells sett together, betwene the which is much holownesse, and therein contained a certayne thinne watery substance. The substance of the stones is inuolued and wrapped with a coate of thinne Skinne, very firmly annexed to the foresaide substance, which also dooth receiue into himselfe the seede bringers. We may name the same coate in Latine Supergeminalis.

Of the seede bringers. Chap. IX.

Of the seed
bringers.



The origi-
nall of the
great vaine

The seede bringers, called in Latine Vasa sem en adferentia, be two vaines and two arteries, which come to these two stones, to each one vaine and one arterie, and take their beginnunge on this wise.

Under the guttes (as we may see in the figures hereof) be situate the great master Vaine, in Latine Cava Vena, and the great Arterie, Arteria magna. The master Vaine hath his originall of the Lyncer, from whence it descendeth downeward along the Loynes, vntill it attaine vnto

unto the beginning of Os sacrum, where the arterie (as the wortier) beeginneth to mount vpon the matter vaine, and in this place they both diuide themselves in two partes forke wise, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the Vaine euermore associate with the Arterie, the which hath his beginning of the heart, from whence hee is descended thzough the midziffe to this place, distributing to all places wherby he passeth, Arteries.

The office of the great vaine is, to conduct and carry from the Liuer (which is the bloud shoppe, where the bloud is engendzed) to all partes of the bodie bloud, therewith to nourish them. For to the great vaine where they passe, there commeth innumerable small vaines on euery side, euen as to the great Riuers many small streames on euery side doe resort.

The office
of the
vaines.

The office of the Arteries is, to spread abzoade in the bodie the vitall and liuely spirite, engendzed in the bosome of the heart, and to refreshe and temper the immoderate heate which otherwise mought bee engendzed in the body, the which also sleepe we oz wake we, doe continually mooue and beate, therefore the motion of them is called the Pulse : and looke after what manner the heart (which is the Well of these Arteries) doth mooue oz stirre it selfe, and euen so do they.

The office
of the Ar-
teries.

The heart then, and the arteries thozow him, haue two contrary motions : the one is, inclosing it selfe, and the other, in dilating and opening of it selfe, which sort of mouings, wee call the beatings of the pulses : when the Arteries doe open themselves, then they attract,

The heart
and arte-
ries haue
two contra-
ry motions.

draw,

draue, or sucke in fresh ayre, to temper the heate of the bodie withall, and also spirituall and thin pure blood. But when they close themselves, then do they expell the fumes and hotte breathes, or vnnaturall vapors, such as of necessitie alwayes be ingendzed in all parts of the bodie by the which blood doth passe, for causes too long here to be alleadged: neither is there any notable vaine vnassociate of an Arterie.

The meeting of the vaine and arterie.

Nowe on the right side and foreparte of the great vaine, proceedeth a branche, deriued from that place along the loynes downewardes to the head of the right stone: from the right side likewise and foreside of the great arterie, descendeth a branche thwarting ouer the great vaine downe towards the right loynes, where it meeting with the foresaide vaine branch, before they emplant themselves in the head of the stone, becommeth both as one body, here straight enlarging themselves little and little, steplewise, not fully round, but flattish before and behinde, with the broader end planting and infixing themselves in the head of the right stone.

The braided body.

And at the vpper and smaller end where this vaine branche and arterie branche doe first meete, they begin to entermingle, enbrade, and enterlade each other in such infinit wise, wrighting and deuiding themselves in thousands of little branches, as it were bayzes of the head, the one imbracing, compassing, and ouerthwarting the other so confusedly, that no witte can expresse the right manner and order of their commixion. Call this part then in English, the braded body, in Latine *Karicosoformem plexum*: whose nether and broader end as I haue saide before, affixed and implanted in the vpper head of the right stone, sendeth forth branches and armes

arnes into the body of the same stone, manifoldwise dispersed, spread and commixt: And also into the skinne or couer of the stone, called befoze Supergeminalis, from the sayde brayded bodie, bee there deriued many small branches, much like vnto the little small haies which yee see reddish in a mans eye.

And looke what description and procelle wee haue made of the right side seede bringers to the right stone, euen the same vnderstand of the left side seede bringers to the left stone, sauing that the vaine branche which commeth to the left stone, most commonly taketh his originall of the nether side of the left kidney vaine, and not immediatly of the great vaine, as the other.

And yee shall vnderstand againe, that from the foresayd vaine and arterie of each side, at the place where their first coniunction or meeting is, proceedeth a certayne branche of the vaine, associate with the arterie, which both passe forth together to the sound or bottome of the mother or matrix of that side where they stand, there dilating and spreading themselues abroad in manifolde smaller branches, to the nourishment of the body of the matrix.

Vaines deriued to the bottome of the matrix.

Of the office and vse of these Seede bringers.

Chap. X.



Through these seede bringers, bloud out of the vaines, and liuely spirite out of the Arteries bee deriued, yea, rather (to speake more properly) attracted or draue into the stones, there by vertue & naturall instinccion of the place altered and

The seede procreate of the vaine bloud, and the arteriall bloud.

and changed being first confused together, the bloud and the spirite, by mutuall amplexations or embracements of these two vessels, the vayne and the artery being conioyned & unite in one very bodie, first beginning in the braded bodie, and then after in the whole body of the stone: So that through the manifolde and infinite circulations of the attracted matter, by the conduites or vaines infinitely intricate and wozithed with a thousand reuolutions or turnagaines (& all in the little compasse of the bodie of the stones) the bloud and spirite commixed together, getteth another nature and propertie both in colour and in effect.

Note the
ingin and
policie of
nature.

And heere ye shall vnderstand, that most commonly alwayes when that nature is disposed to make a transmutation of any matter, that can shee not do, but lesse she haue a mine, shoppe, or workehouse, wherein by continuall circulation of the matter transmutable, she may bring her purpose to passe. Euen as metalles and other minerals of the earth, haue their secret and vnbiddable vaines, in which by dayly and long coagitation moouing, circulation, and hurling together, they bee brought from one forme to another, and made mettals of that which before was none.

Four
mines in
mans bo-
dy.

Of these sorte of mines, there be foure principall in the body of man.

The heart
is the se-
cond
mine.

The first is the myne of bloude, which is the liuer, in whom the tyce of meate, beefore of colour white is transmuted into redde, made apte and fitte to nourishe all partes of the bodie, attract and drawe out of the stomacke and guttes, thorow very small and infinite little vaines, into the liuer.

The second mine is the heart, which of the bloude attract

attract and draw from the great maister haire, proceeding out of the foresaide liuer into his parlors, dooth engender vehement and liuely spirite, commixed with depured and greatly elaborated blood within the selles of the heart, from thence sent forth thorow the Arteries into all the parts of the body, being in colour peale with, thinne, and hot blood.

The third mine is the hayne, of whom all the sinewes take their originall. In whom the wittie spirit, the spirites of mouing and the spirites of all sensibility be engendred, and thorow the sinewes sent to all parts of the body. For all such partes as moue and feelee, haue that by reason of the sinewes deriued vnto those places from the head.

The fourth mine is the stones, in whom by commixtion of all the other three foresaide mettals of the body, that is to say, vaine blood, arteriall blood, and liuely spirites engendred in the head, is engendred and produced seede, which bestowed in his due place, becommeth like a perfection to the creature from whence it came, that is to say of mankinde, man.

But yee shall vnderstande, that the receiuing of the seede into the stones, is not that there shoulde bee any one only caue, holownesse, cell, vault, or parler, in the body of the stone, wherein it might be receiued and retained, like as the holownes of an egge, the meat being out of it, or of an hasell nutte, the kernell out of it, but farre other wise: for the stones (chiefely in man more than in woman) be massiffe, not hard, but delicate and soft, as a soft kernell, full of small and almost insensible white haynes, reuoluing themselves in and out a thousand folde, and manifolde wise intricate together, within the

D it

which

The braine
the third
mine.

The fourth
mine is the
stones.

How the
seed is re-
ceiued into
the stones.

whitch the seed is conuayed, carried, concocted, or digested, and altered, by vertue of the white flesh, whitch intercurrenth & interminglcth it selfe euery where betwæne the foresayde bayne, like as the earth dooth intercurrenth and interminglcth it selfe betwæne and among the small fybres, beardes, or hayres of rootes. The white coate also or walles of the sayde baines, helping not a litle to the transmutation of the colour from red to white.

How the
colour of
the seed is
transmu-
red.

Liquid
things fa-
uor of the
nature of
the vessel
through
whitch it
runneth.

For euery thing that is liquid, as the seed is, receiveth alwayes a nature of the place, mine, or conduite, by whitch it runneth and passeth, so that when the conduit is very small and narrow, and long withall, then the liquor that passeth through it, receiveth & saoureth so much the more the nature & condition of that vessel or conduit. As for an example: If there were a conduit or pipe made of lead, whose length were ten foote, and the inner compasse, holonesse, or cauitie of the same, but so much that an haire might passe through it: then say I, that a gallon or quart of water passing and thrilling through that narrow conduit shuld saouer much more of the nature and qualittie of lead, then though the holonesse of the foresaide conduite, being still of the abouenamed length, were so large that a bowle might enter and passe thorow the same: For this reason, that when the water hath to passe thorow so narrow passage, it maketh the longer iourney, and yeeldeth the smaller thread or strene, and therefore is touched more immediately and intyely of the insides or inner walles of the conduit. And further, well we wot that a little quantitie is sooner ouercome and altered then a great: As a spoonefull of wine standing all nyght in a pewter or brayzen potte, shall saouer much more of the pot then a

A little
quantitie
sooner o-
uercome
then a
greater.

pynt.

pint of the same: Likewise, if a man would coole hott
 drinke, by pouring of it out of one pot or cuppe into an-
 other, sooner & more perfectly shall the circumstant cold
 appeare alter and coole it, being poured out very softly, ma-
 king thereof a fine and small straine, then if he did the
 same hastily. And truly this engine and pollicie doth
 nature vse in euery part where she causeth any notable
 transmutation, making the matter transmutable to
 passe through long straightes and narrow turnagaine
 lanes, the matter bowing, enclining, and apting it selfe
 alwayes to the disposition & nature of the vessels thro-
 row which it rooleth or runneth: so that the sparne or
 seede of man or woman, being attracted by the foresaid
 seed bringers into the stones, passeth by many narrowe
 straightes, which being before vaine blood and arterie
 blood, by vertue of the places through which it had to
 passe, becommeth from red colour to white, & of much
 more perfection then it was before. For this transmuta-
 tion of blood into sparne, is not only in colours, but al-
 so in properties and absolute perfection. What greater
 wonder or miracle is there, wherin we may knowledg
 and beholde the omnipotencie of God, then to consider
 how that of the meate and drinke which we dayly doe
 eate, by digestion first of the stomacke, the fine iuice ther-
 of is seperated from the grosse and grosser part, and then
 after at the second hand, the foresaid iuice passing thro-
 row the guts, attract and drawne into the liuer throu
 infinit small baynes, there transmuted into blood, from
 the liuer sent into the great matter vaine, from the
 which the heart drawing part, transmuteth certaine
 thereof into Arterie blood. Again, the stones drawing
 other part, maketh thereof, and of the arterie blood,
 D iiii whozled

The pollicie
 of nature.

The trans-
 mutation of
 blood into
 sparne.

How meat
 & drinke is
 transmuted
 into
 blood.

whorled, circulate, and coagitate together, sparme
which sparme bestowed and conceived where it should
be becommeth mankinde.

The seed in
woman, not
firme as in
man.

This foresaide seede, as we haue saide before, is no-
thing so firme, perfect, absolute and mighty in woman
as in man, and yet can you not call this any imperfecti-
on or lacke in woman: for the woman in her kinde, and
for the office and purpose wherefore she was made, is
euen as absolute and perfect as man in his kinde, nei-
ther is woman to be called (as some doe) vnperfecter
than man (for because that man is moze mightier and
strong, the woman weaker & moze feeble.) For by this
reason, the Horse, the Lion, the Elephant, Camell, and
many other beasts should bee called moze perfect then
man, to the which man is not able to compare in natu-
rall might and strength.

Whoe vn-
perfecter
the one or
the other.

But truly, comparing one man to another, such as
be gelded and want the genetories, bee much feebler
weake, and effeminate, then other: in boyce woman-
like, in gesture and condition nice, in softnes of skin &
plumpnes of the body fatter and rounder, in strength
and force impotent, nothing manly ne bolde the which
imbecility in them, may well bee named imperfection.
For imperfection is when that any perticuler creature
doth lacke any property instrument, or quality which
commonly by nature is in all other, or the moze parte
of that kinde, comparing it to other of the same kinde;
and not another kinde.

Thus we haue sufficiently talked of the seede bring-
ers and stones, with their offices. Now shal I declare
what becommeth of the seede, being thus engendred,
and whither it is conuayde.

Of the way by the which the seede is sent from the
stones to the Angles and corners of the Ma-
trix. Chap. XI.



At the lower end and foote or base
of the braded body, where it is in-
fixed & planted into the head of the
stone there is the beginning of an-
other vessell, which may be called Of the seed
the seede carrier, in Latine Vas se-bringers,
men deferens, whose body is white,
& hardish, like an hard sinew. And

from the part where it taketh his beginning, it passeth
downwardes to the side of the stone, hooping and com-
passing along the side thereof (as yee may more expressely
perceiue in the figure hereof) till it come to the lower
end or base of the stone, from thence againe resting or
remounting upward, creeping along the other side of
the same stone, till it come and attaine in maner to the
middle region of the stone, on that side, all the way as it
creepeth, firmly fastned and affixed to the body of the
stones, as the eye branches doe fasten themselues to the
walles, by which they creepe.

The belly and inner side of the said seede carrier,
whereby it cleaueth to the outside or face of the stone be-
ing flattish, the backe or bitter side thereof roundish and
smoothe, from the beginning and head of this vessell, to
this latter end, in manner of equall corpulencie or big-
nes, but infinitely wreathed as an adder or veele when
they slide fast or hastily, make of their long bodies ma-

Of the part
called the
worme.

ny halfe boopes, halfe circles, or weathes nere ioyned together, howbeit, these weathes bee not so frequent and thicke in the woman as in the man. Therfore this part of the seede carriers may bee called the worme in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

And if yee bee disposed to seperate this forenamed worme from the face of the stone with a sharpe knife yee shall perceiue no maner of holownesse or cauity of bayne or other conduite, but as it were ruggednesse, by reason of seperation from the partie to whom it was before so surely annexed. And yet no doubt, there is verily in it cauity and holownesse, by and thorow the which seed, is carried into the angles of the Matrix.

Now then when this foresayd wormie body hath attained to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke weathred, but plaine, smooth, and round, like a round sinew, with an insensible holownesse, departing from the stone along the inside of the belly, ouertwirting the guts, to the angle or corner of the matrix, on the right side thereof (if it procede from the right stone) and on the left side (if it come from the left stone) and that not straight or forth-right, but some what bowing and crooking it selfe in two or thre crookes by the way. These seede carriers receiue the seed coagulated, concocted and digested in the stones and foresaid seed bringers, conuaying and directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holownesse of the matrix, these two angles or corners specially bedewd

oz imbued with a white slimie and thinne cleare mat-
 ter, which no doubt is the womans seede: and in wo-
 men, hauing great and feruent desire to any man, this
 seede doth issue from this foresaide place downe along
 to the womans priuie passage moyning all that part
 as it were with a deaw. Aristotle, and other moe, do
 suppose that this seede in woman, serueth for no other
 purpose, but only to excite, moue, and stirre the woman
 to pleasure. But some peraduenture woulde thinke
 that this were but a simple, and an idle oz slender pur-
 pose, which if they did moze nērely consider the mat-
 ter, should perceiue it to be a iust, great, and necessarie
 cause. For if that the God of nature had not instinded,
 and inset in the body of man and woman such a behe-
 ment and ardent appetite and lust, the one lawfully to
 companie with the other, neyther man ne woman
 would euer haue beene so attentine to the workes of
 generation and increasment of posterity, so the bitter
 decay in short time of all mankind. For ye shall heare
 some women in time of their traualle, moued through
 great paine & intollerable anguish, forswere and bow
 themselke neuer to companie with a man againe: yet
 after that the panges passed, within short while, for
 entyre loue to their husbandes, and singular naturall
 delight betweene man and woman, they forget both
 the sorrow passed, and that, that is to come. Such be
 the priuie workes of God, and such be the prickes of na-
 ture, which neuer createth no spectall pleasure vnac-
 companied with some sorrow, neyther is there, for the
 most part any sorrow, but that it hath annexed some
 ioy oz comfort, lesse oz moze, to allenuate and lighten the
 burthen and weight of displeasure.

The prick
 of nature.

No ioy
 without
 some for-
 rowe.

Here

Here is declared the situation of the bladder in
Women Chap. XII.



Now for the vicinitie and neighbour-
hood that is betwene the priuie pas-
sage and the bladder, beere I will
declare a little the nature of the blad-
der.

The muskle
of the blad-
der.

The bladder in woman is assituate
and set vpon the forepart of the mother, whose necke
is annexed, fastened, and vnite within the priuie pas-
sage, vpon the foreparte thereof, as yee may see in the
figure hereof, so that it is very hard to seperate the one
from the other. This necke of the bladder in women
is much shorter then in men, the which necke is en-
uironed and compassed with a Muskle, called the
Bladder Muskle, as it were with a brode and flatte
hoopering, firming and clasping the vrine passage, in
such wise, that no vrine can issue out of the bladder,
till such time that this muskle doe open it selfe, and li-
cence it thereto: Which thing commeth to passe either
when the bladder is ouercharged with vrine, or els
that the vrine, although that it be but little in quantitie
yet haue some cholericke quality with it, which for the
sharpenesse and eagerneesse of the quality, pricking and
tickling the muskle, causeth it to open it selfe many
times for little quantitie.

How the
bladder mus-
kle is forced
to open it
selfe.

The descrip-
tion of the
bladder.

The body of the bladder is round, into the which a
little aboue the necke thereof entreteth the second vrine
conduites, deriued from each kidney one.

And beere yee must first vnderstand, that on each side
of

of the great maister vaine, and likewise of the Arterie is situate a kidney; in Latine called Ren; and to euery of them from the saide great vaine and great Arterie, is there deriued a branch of the vaine, and another of the Arterie, by the which branches the kidneys doe attract and drawe blood vnto them, the which so drawne, they doe (by their natieue office) seperate and deuide from the watery part, sending forth the water (otherwise called vaine) downe to the bladder, through the vaine vaines or conduites.

In these kidneys is there many times in a great number of people engendred the grauel or stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, or els by vertue of medicines, the grauell, rubbell or peeces thereof, descend from the raynes or kidnyes into the bladder, by the forenamed vaine conduites, and so from the bladder out at the yarde, where, if the peeces be rockie or bigge, it causeth to the partie, in the auoyding of them, vntollerable paynes and tozment. And note, that for the most part the right kidney euermoze standeth higher than the left.

Now againe ye shall vnderstand, that when the vaine, pisse, or water, is once entred through the fore-said vaine conduites into the bladder, it cannot returne bpward againe the way that it came (were the bladder neuer so full) for becaule that where as the saide vaine conduites do enter into the bladder, in the inner face of the bladder there be set befoze the mouth or gull of the conduites certaine little skinne flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that nothing

Vine & mulgubus

Of the stone engendred in the backe.

Vine & mulgubus

The vaine once entred into the bladder, can not reuert.

thing can rebound, ne reslue backe againe, euen as it is in a payze of bellowes, which haue euer a great hole on the one side thereof, to let into the bellowes great store of winde oz ayze at once, but when the bellowes is full of winde, if yee stoppe the nose thereof with some what, there wil none therof returne againe out by that way, the flappes of leather crossing and defending the passage: yea the moze vehemently and the harder that yee presse both sides of the bellowes, together, the faster and moze stilly doth the flappes stop the way, and cleaue to the bozdes of the bellowes, the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake, then that the ayze should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder be moze craftily, properly, & artificially wrought, then any man can deuise.

When there is then any notable quantitie oz quality of the vrine gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it forthpassing thozowe the priuie passage on the forepart thereof.

The stone
engendred
in the blad-
der.

In this bladder also, as in the raines, is there in many people engendzed the Stone, whereof commonly ensueth the Strangury, Disury, with other diseases. The stone engendzed in this place, if it be of any notable quantitie, is very hard oz rather impossible to bee dissolued oz cured without incision and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding diuers of them be herewith greuously encumbzed.

Of

Of the vaines which resort to the matrix, and the partes thereof. Item, of the Tearmes and their courses, with the causes thereof. Chap. XIII.



Inasmuch as the absolute vnderstanding of the nature of the Tearmes in women, cannot well be perceiued, except first it be known what vaines, how many, from whence, and after what sort they doe attayne to the matrix: therefore first I will intreate of them, and then consequently of the Tearmes.

Waynes then notable, which may be perceiued by Anatomy to reach from seuerall partes of the great Vena Caua, or master vaine, to the Matrix, and the partes thereof, be three, to whom for the more cleere distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shalbe named the bottome waynes of the Matrix. The second, the necke waynes of the matrix. The third, the sharpe waynes.

The bottome waynes be they, which proceed and take their beginning at the seede bringer waynes, from whence they attaine to the bottome or sound of the matrix, there dilating themselves broad in manifold small flippes, nourishing the body of the matrix, as hath bene sayde already in the end of the ninth Chapter.

As touching the necke waynes of the Matrix, we shall vnderstand, that in the foresaid ninth Chapter, I shewed you howe that the great master vaine, and the great arterie associate together, when they attayne about Os sacrum, they beginne to diuide themselves in two

Three notable vaines resorting to the matrix.

The bottome vaines of the matrix.

The necke vaines.

two partes forkewise, of the which the ryght (and so likewise, the left) part of the forke is rediuided in other two partes forkewise also, whereof the uttermost and greatest haire passeth downe along till it come to the hockle bone, ouer whom it proceedeth into the utter part of the thigh, and so along downe to the legges and feete. The innermost and left or smaller part or haire of this second diuision, where it parteth from the vppermost, passeth down along vntill it come to the great hole which is alwaies in the sharebone, through which it entereth into the inner part of the thigh or flank. But by the way, or it attaine to the layde hole of the sharebone, it sendeth forth diuers slips and small branches in the necke of the Matrix, and the nether parte of the bodie of the matrix, and also to the bladder, as ye may more cleerely see in the figure hereof.

Of the
necke vains
of the ma-
trix.

The share
vaines.

The share hairenes take their beginning at the inside of the aboue named vppermost and greatest haire, euen at the place where it beginneth to passe ouer the hockle bone, from whence this slippe is deriued on each side, that is both the right and the left, vnto the middle of the sharebone, where, in men it sendeth forth branches into the skinne that couereth the priuie parte and the coddes, and also the Peritoneum, which is the place that is betweene the fundament and the yard: in woman this haire where it attayneth the middle parte of the sharebone, it deriueeth and spreadeth it selfe vnto the lappes, sides, or extreame end of the priuie passage, and also in the layde Peritoneum. And this shall suffice for the declaration of the hairenes which resorte to the matrix and her partes, saue that ye must vnderstand, that look what order or procession of the hairenes commeth to
the

the matrix from the right side, the selfe same order is likewise in the left side: and againe, that none of these baynes runne to the Matrix, or other where, vnassoci-ate of an arterie.

Nowe to come to the declaration of the nature of **Termes**: ye shall vnderstande that they be called in Latine *Menstrua*, so, because that once in a moneth they happen alwayes to womankind after xiiii. or xv. yeeres of age passed (being in their perfect health) in English they be named **Termes**, because they retorne eftsoones at certaine seasons, times, and termes: and some name them their flowers. What name soeuer ye giue vnto it, ye shall wit, that the thing meant thereby, is nothing els, but the issuing of certaine bloud, comprehended in the baynes of the matrix, there by little and little collected and gathered betwene terme and terme, and so againe, at wont and accustomed times, by nature expelled and sent forth.

The which bloud, the matrix baynes do attract from the great *Vena caua* into this part, & that not sodainely, or at once, but very soberly, and with much leysure, yea so much, as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd baynes in filling, and if they were sooner full, sooner also would they send it forth againe. For when they be once replenished, they cannot conueniently or naturally contayne or drawe any more, till they be lightened and discharged of that that is drawne already.

Wherefore at the foresayde certaine circuittes and termes, the small endes of these Matrix baynes open them-

What is
meant by
the worde
Termes.

themselves in the inner face or superfiicie of the matrix, after an insensible and secrete priuite sort, and so let to passe forth this bloud, which as I haue sayd, is called the womans termes.

The cause
of the or-
dinance of
Termes.

The cause and reason why nature created this perpetuall course of termes in women, is this: forasmuch as almighty God hath so institute, that women should be conceiued, efformed, or fashioned, augmented, nourished, and brought to perfection. This coulde not be don, vnlesse there were a commodious and conuenient place to this office assigned and destinate; whereof nature created the wombe or matrix to be the said receptacle and house of office, wherein shee might at her leasure worke her diuine feats about the seed once conceiued.

Againe, it is not enough the seede to be placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same, wherefore prudent Lady Nature full wise hath prouided, that there shoulde alwayes be prest and ready a continual course & resort of bloud in the baynes of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arouse, water, and nourish the feature, so soone as it shall be conceiued. yea, although the woman doe neuer conceiue, other because shee accompanieth not with man, other els for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a readinesse.

Which foode, although it be ordained for this necessary purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and vnprofitable load, there to remaine or linger: wherefore then

then I say, at her set and p̄script time shee laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done yet vnto the said vaines of this continuall spring resorteth of newe againe other fresh blood, in the place of that that is departed, which by little and little cooling into them, in the wont circuite of time refilletb them, and then it issueth againe, and so this continuall course doth keepe alwaies in women from their youth till they come to about fiftie yeeres of age, or litle more or lesse, at what time naturally this spring drieth away which when it is gone, it is impossible for the woman to beare any more children. For were the woman neuer so young and lustie, yet if shee neuer had her termes (as some such there bee) she shall neuer also haue children, albeit it may bee that shee may conceiue, but the seede conceiued cannot p̄coue, but melteth and issueth forth againe for lacke of nutriment. Item yet shall note, that where as some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one time and other in all seasons of the Moone. Again, as they come not to all women after one sort, or at one season so is the time of their durance not all one in euery woman, for in some they linger vpon them vi. vii. yea viii. dayes at each terme, to their great effoeblishment, and strong paines in the backe: In some other commonly they passe not the space of three dayes at the utmost, wherefore such sustaine little or no paynes at that time.

They that haue no termes can not beare children.

To be short, all women (for the most part) which be
 of

of very delicate and moyste complexions (as the sanguine chiefly be) haue greatest abundance of termes, and longer time doth it endure vpon them. And contrary, such as be dry and cholericke, either by nature, or labour and trauaile, and such that be of complexion cold, haue least stoe of termes, and lesse time doe they endure vpon them. After what maner the feature conceiued, is fed and nourished with this blood matter (at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certaine caules wherein the feature conceiued is wrapped and inuolued.

Of the three caules or wrappers wherein the Infant is lapped. Chap. XI III.



The feature conceiued, is wrapped in three caules.

The seede conceiued into the wombe or Matrix of the mother, anone it is amplexed, clipped, and embraced of the inner face of the Matrix, the mouth or port thereof in the meane while closed and shutte exquisitely. The seede then when it hath bene a certaine litle space in the Wombe by the naturall beate, or rather by the inset and ingenerate vertue of that place, is environed & enclosed round with three diuers coates, caules, or wrappers, which in Latine they call Inuoluera.

The first caule.

The first and most immediate or nearest to the bodie of the conception, is a very thinne and cleere caule or skinne, which containeth round about the whole feature, and yet is fastened to no part of the feature, but onely at the Pauell by certayne baynes and Arteries, where-

Amijos

whereof we will speake anone: this caule in Greeke is called Amnios, in Latine Agnina, because it is as delicate as Lambes bee. The Midwives commonly call it the coyfe or biggin of the childe, and some call it the childes thirt, the which also many times proceedeth alone with the childe, eyther vpon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great luck to the childe in time to come, for they beleue that euery childe hath not such a coyfe, because it doth appeare but seldome alone, vnaaccompanied with other caules. Betwene this wapper or coyfe and the body of the Infant, is collected and gathered the yelowthe sweate, which euapozeth continually from the skin of the Infant, whilest it is in the wombe.

The second wapper or caule in Greeke is called Allantoides, in Latine Farciminosa, in English, these two tearmes doe signifie (haggaswife) because that it is fashioned much after the shape of the outward skinne or bagge of an haggasse pudding. The inner face and superficte of this caule is smooth and moist, fastened to no part of the first wapper, but onely at the Pauell of the childe, and contayneth also round about in his compasse and cauitie or holownesse the whole childe, and the sayd first caule.

Betweene this and the first caule, is gathered together all the stoze of vrine that the childe maketh during the time it is in the mothers wombe, wherein the industry of nature is to be lauded, which so prouideth that this pisse or vrine of the Infant should be expelled betweene these two caules, and not remaine about the body thereof, least with the accrimony and eager sharp-

¶ It

nesse

These
cond
wrappers

Allantoides

Where the
vrine of the
childe be-
commeth.

nesse hereof, it should endamage and grieue the tender body of the babie.

The third
wrapper
named
Chorion.

*Secundine
or Chorion*

The third wrapper of the feature is named Chorion of the Graekes, in Latine secunde or secundina, in English ye may call it the Secundine: Albeit that in the second booke following, I do commonly vse to name the whole after birth the Secundine. And no doubt but that the ancients which gaue the name (of secunde, or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde, or secundina) is proper and most due to the afterbirth, the which afterbirth, is nothing els but an issuing forth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the wombe, during the time of conception, and that immediately after the childe is first proceeded and come to light: for first issueth the Infante, and then secondly the foresaide afterbirth, and therefore it may be truly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in every parte compass and couer the Infante as the other two wrappers do, but onely the middle region, as it were from the upper parte of the waste, to the shawe of the Infante, so that it is compassed with this wrapper, as with a broad booke ring, the latitude or breadth, whereof, is commonly to bee esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body thereof, as it were a broad girth or swadling band: but yet ye must not vnderstand, that it should touch immediately the bodie of the Infante, for betwene this and the bodie thereof (as I haue declared before) be the foresayd two other caules

The first Booke.

or wappers, which generally inclose rounde the whole corpes of the Infant, where as this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is such: The office of the hoopecaul
First the vtter face of it cleaueth and is affixed or basted very exactly to the inner face and walles of the matrix, by meanes of innumerable small baynes and arteries, which at this time doe shewe themselves more clearely in the face of the Matrix then at any other time, the which also cleaue vnto this hoope caule, in euery part thereof, touching the same Matrix, so that the sayd hoope caule, and the inner side of the matrix be basted very thicke together, by the immediate meanes of the said baynes and branches, euen much like as the body of the Iuy tree basteeth and fastneth it selfe vnto the walles of trees, whereby it craepeth by many bea-rie fibres or small threeds.

This coniunction betwene the Matrix and the hoope caule, reacheth vniuersally so farre and so brode as the Latitude and longitude of the hoope caule dooth extende it selfe round about in the Matrix. And these foresayd baynes and arteries, doe not onely knit and v-nite these two together, but also entreteth into the substance of the hoope caule, at euery parte thereof. And within the said substance of the hoope caule, these manifold small branches meete and enterningle the one with the other, the baynes with the baynes, and Arteries with the Arteries so that in their recountre and meeting, they produce bigger and bigger baynes and Arteries (but fewer) till at the last all these become two great baynes, and two great Arteries: The which

four vessels from hence proceed together, passe and pearse through the other two caules spoken of before, and so entereth into the Pauell of the child, so that the three caules by the meanes hereof be attached, naped, and fastened to the childes Pauell: and when they be entred into the Pauell, the two baynes degenerate in one, the which from this place mounteth upward along the inner superficie of the belly untill it haue attained into the liuer, where it entering, deuideth it selfe againe into many shippes, so that no doubt the blood is carried through this Pauell baينه from the baines of the mothers Matrix, into the liuer of the child, from whence againe it is attracted into al parts nourishable of the Infant.

Again, the two Arteries passe from the Pauell downward, the one along the right side of the childes bladder, the other along the left, till it attaine to the three Arteries wherof we spake before. Through these Arteries, liuely spirit and fresh ayre is deriued out of the mother into the child wherewith the naturall heate of the child is enlived and refreshed.

And these two Arteries, with the foresayd Pauell baينه, when the child is borne, beginne to wither and drye, euery day more and more, and become much like a Harpe-string, without any holownesse or cauitie. Yet ye shall note that there is another vessel, which taketh his originall at the bottome, sound, or upper part of the childes bladder, and extendeth it selfe to the navel of the Infante, through which it passeth, untill it come betwene the first and the second caule without the childes body, whereby a priuie issue, deuised by nature for the same purpose, is expelled the urine of the Infant.

Which way
the child
doth expell
the vrine.

Infant, proceeding by this haine vaine from the bladder, as partly was spoken of before, and that part of this haine vaine which is within the body, when the child is borne, dyeth and withereth away, as I said of the other.

The inner superficte or face of this Chorion, is very strongly affixed and fastned to the vtter superficte of the second caule, named Allantoides.

As for the basting that is betwene the Matrix and Chorion, many times it is weakened and esseblished by reason of euill, flegmaticke or collericke humors thereabout betwene the bastings conceived, which ouermuch abounding, do cloy the said basting vaines or stringes, whereby many times the one seuereth from the other before conuenient season, and so causeth abhorrement. The mouthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, be called in Latine Acetabula, and Cotiledones, for what cause or vpon what reason, is both needelesse and vnprofitable here to be rehearsed. Againe, the substance of this Chorion is not thinne, like a skin, bladder or caule: but of all other partes of the body, it may be most worthily resembled to the spleane or melt in a man or beaste, the corpulency or thicknes wherof, is as much, or more as the thicknesse of the thumbe, the colour swartishe blacke. Of which colour also the bloud therein contained, is as the remaine and refuse of the purer, attract and drawne naturally of the Infante by the aboue named nauell haine. So that (to be short) Chorion is the immediate receptacle and receiuer of all the vaines and arteries, to be deduced from the Matrix to the childe, and the childe receiuech onely at his hand

The substance of
Chorion,

the two baynes and arteries, which by the way as they passe and pearse thorow the other two caules towards the childe Paul, they send into each of the caules innumerable small eye baynes and arteries, whereby the caules be sustented and encreased also.

The termes then, which were wont at other times to sturre themselves in the Matrix heynes, and at certayne circuites to issue forth, now when there is a feature, or childe in the same Matrix conceived, they proceede no more forth (as superfluous) but remaine, and bee reserved to the necessary nutriment of the feature and some part thereof reflueth and is reuerted to the womens breasts, there to become milke, as shall be layde in the next Chapter. And now hath nature her purpose wherefore she made and created this course of blood, as hath been written sufficiently in the Chapter before. But here yet shall note, that they be greatly deceived, and abused, which call the Termes the womans purgation, or the cleansing of their blood, as who should say, that it were the refuse, or soile, and vile part of the other blode remainning in the body naturally every moneth sequestrate and separated from the purer, for the vility and euill qualitie therein comprehended: For vndoubtedly this blood is euen as pure and holisome, as all the rest of the blood in any part of the body els.

The termes
be of so hol
some blood
as any other
part in the
body.

Is it to be thought that nature would feede the tender and delicate Infant in the mothers wombe, with the refuse of the blood, or not rather with the purest of it? Yes and therefore because that she would that the pure blood comming from the Matrix baynes shuld be made yet purer, shee suffereth not the same to enter
imme-

immediately into the Infant, but first bleeth another meane, & sendeth it into Chorion, or the hooke caule (as I haue said before) where truly it hath certaine circulation, and another digestion, whereby it is defecate and clenfed very exquisitely, by the diligencie of nature attenuated and fined, and so at the last sent forth into the Infant, leauing all the grosser part in the spungy body of the hooke caule.

The child
being in the
womb nour-
ished of the
purest blood

Yet much more are to be detested and abhorred the shamefull lyes and slander that Plinie, Albertus Magnus de secretis mulierum, and diuers others more haue written of the venemous and dangerous infectiue nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To rehearse their fond words here, were but losse of Inke and paper, wherefore let them passe with their authors.

Slanders of
the Termes

Which of the three Matrix vaynes containe the Termes
and how the Milke commeth to the womans
breasts. Chap. XV.



Shewed you here before, that to thre different partes & regions of the matrix there resorted from thre different partes of Vēa caua thre sundry vaine slips. Now which of these slips should bring the blood (called the termes) into the Matrix or from which of them the termes should proceede it is hard clearely to discusse, but only by likely coniectures. And yet it is a thing very necessary to be known for the readier aduertisement how medicines for that purpose

purpose should bee applied in that place when need should be, eyther to prouoke the Termes by some casualtie stopped, or els contrary to restrayne them immoderately flowing. For if the bottome baynes of the Matrix doe conteyne onely the Termes, then should any medicine conueyed vnderneath profite nothing, except it be conueyed so farre by, that it may attaine within the holownesse of the matrix, the which is very little when the woman is not with child.

Againe, if the necke baynes of the matrix doe onely containe these Termes, then needed medicines to be applied no farther then to the place. As for the third Matrix baynes, there is none that doth once suspect the Termes to procede from them: But many there be, which doe suppose the Termes to issue both at the necke baynes, and at the bottome baynes also, but most notable at the necke baynes, because (say they) that these baynes doe appeare more conspicuous and notable to the eyes when a woman is cutt open, then doe the bottome baynes, which may be very skantly perceiued: wherfore they think that these necke baynes should be the greater stirrer of Termes.

Againe (say they) we see many times that after the woman is conceived, yet doth there issue Termes till the third, or fourth, yea sometimes the sixth moneth, which now at this time cannot procede out of the matrix, for the port or mouth therof according to diuers authors opinions, is so closed after the seede conceived, that the point of a needle cannot enter but by violence & force. Wherfore they conclude, that the termes at this time must needs spring out of the necke baynes and not out of the bottome baynes.

To

To those I answer, that both at this time, and at all other times, the termes issue onely out of the bottome vaines, and out of such of the necke vaines as spread themselves onely within the matrix, as may be seene in the figure. For, insomuch as Nature did create the course of Termes for no other cause, but onely to be a prest and ready foode at all times to the feature conceived, to what purpose should the Termes in the necke vaines of the matrix serue, where there can neuer be any conception, neither the seede there can remaine? And as concerning the issuing of the Termes after conception, I say that the port of the matrix is neuer so exactly close, but that such a liquid thing as blood is may thryll and coole out of it, yea although (as they say) the point of a needle cannot enter in thereat. For yee may see, that betwene the chines and chinkes of closely ioynd boordes, the point of a needle will not easily enter, yet water, or any other liquid thing, may passe through without let and euen so is it in the matrix.

And yet for all this, it doth not follow that the seede should passe out thereat as well as the blood for the seede is of a more fast, compact, and stedfast substance And besides this, by the time that the seede hath bene but a day or two in the matrix, it wareth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryme, as a tender egge is vnder the shell, wherefore it will not soone issue out of the matrix without great iniurie.

Here againe yee shall note the cause why that Physicians doe counsell women which bee desirous to conceive, and cannot for lubricitie, moyshnesse, or waterishnesse.

nesse of the Matrix (whereby the attractife and attentive power of the Matrix is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth, to drie the said humidities, immediately after the Termes be passed, and not hypon the comming of them: for if the woman should be conceived vpon the comming of the said Termes, then would they commixe themselves with the seede, before the seede hath gotten yet any perfect ryme or caule, whereby the seede should become the thinner, and be made fluxy, and so to passe forth againe out of the Matrix, washed out with the Termes. But immediately after that the Termes be passed, if the seede be conceived, then shall it haue sufficient time to get a strong ryme or caule ouer it, before the Termes come againe.

And againe, whyles the little speckes or mouthes of the Matrix vaines be yet open, after the letting forth of the Termes, they shall be more apte to cleaue and to ioyne themselves with the feature, by meanes of caules wherein the feature is inuolued, and chiefly of Chorion, named the hoope caule, as hath bene sufficiently said here before.

Yet when the seede hath bene thre or foure weekes in the wombe, it is not of sufficient quantitie to consume into his nutriment all the blood that was wont to resort into the matrix vaines, wherefore the first, second, yea and third month, sometimes at the womens wont time of Termes, there issueth and theweth some blood more or lesse: the more in them which were wont at other times to haue aboundance of them, &c. And ye shall note, that when the childe is conceived, and that the caule Chorion, is fastened and basted to the matrix
by

by the vaines thereof, yet doe not all the vaines of the matrix attaine to the sayd Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the childe, the moe haynes doth he couer. Wherefoze from those vaines that be not yet affixed vnto Chorion, doe the termes flow at this time: but when the child beginneth once to come to a greater perfection and growth, then is all the terme blood reserved in the Matrix, as little enough to satisfie the childe, and then also parte thereof mounteth vpp into the brestes, and becommeth milke, as shalbe sayde hereafter.

Yet againe to confirme mine opinion, that the Termes do only issue out of the vault of the matrix: We shall vnderstande, that at sundry times I haue had two diuers women in cure, the one in London, and the other in Paris: Of which, the one by a fall of her horse, the other by a violent thrust and squat on the buttocks vpon the hard stones in the streete, being both neere the time of their purgation, chaunced also both of them into one manner of disease (that is to say) immediately here vpon their Termes did issue and so continued daily, to the one of them, the space of halfe a yeece, and to the other a whole yeece: so that after that time the Termes stayed againe, and issued no more daily as before, but once in foure weekes, at what time they hoyded great lumpes, cakes, or cloddes of blood, congealed together euen like the liuer of a beast. And in the meane time, betwene each hoyding of these lumpes of blood (which as I haue sayde came to passe once in foure weekes) euery day continually appeared and issued their white flowers (as they named it.)

Now

Nowe to declare the perticular occasions of this manner of dropping of the termes, ye shall vnderstand, that by the force of the fall & squat, the Matrix baynes brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vppon which brake, the blood daily issued afterwarde, whereby the vigour and kind heate of the matrix, by little and little deceased and decayed, frigiditye and coldnesse succeeded. By which occasion also the mouth or porte of the Matrix waxed the more contract and narrower: for colde closeeth, knitteth, and coniealeth. Hereto helpeth also not a little the great vse of colde binding medicines, which each of them did apply to this place, at the simple counsaile of ignorant persons.

The port then of the Matrix by this occasion closed and contracted, the blood wont alwayes dayly to proceede, remaineth within the Matrix, whereas fast as it droppeth and cooleth out of the baynes, it coniealeth and cluddereth together, like as yee may see, that when a man is lette blood in a basen or other vessell, and that the blood stand still in it the space of vi. or vii. houres, it will be concret and coniealed in a cludder like a liuer, the watery parte thereof swimming and sitting aboute vppon the face of it: and euen so is it of the blood, coniealed in the matrix, so that when there is so much of this coniealed blood, conceived together in the sayd matrix, that it cannot contayne it any longer, then violently and perforce it issueth out together, with farre greater perill, danger, and dolour to the woman, then though she laboured with a childe.

The white flowers that issued, during the time that
this

this blood gathered in the Matrix, was (no doubt) the very waterish part that fleded when the blood coniealed, for that water can neuer conieale as the bloode dooth: wherefore euery daye, as fast as the bloode did conieale in the matrix, so fast also did the water sepe-
rate it selfe from the bloud, and so issued.

Notwithstanding, I am not ignorant that the berie white flowers indeede doe pzoceede from the seede carriers, into the angles or corners of the Matrix, and so from thence outwarde: the which disease also, men haue many times. And it commeth eyther of the abundance of the flegme in the body, or of the corruption and euill qualitie mixed in the seede, &c.

These examples, as I suppose, may be sufficient evidences, that the Termes spring alwayes from within the matrix, and not from any part of the necke thereof. Item, I haue seene diuers other women, in whom their termes stayed the space of vi, viii. and x. weekes, wherewith their bellies haue increased and waxed bigger, so that they haue thought themselues to bee with childe: Notwithstanding at the last haue boyded such like lumpes of bloud, as I haue spoken of before, not without great perill and daunger to them in the boyding, wherewithall their bellies haue relanked and decreased againe. And thus I make an ende to talke any moze of the nature and course of the Termes. And now will I declare somewhat of the conueyance and course of the milke into the womans bzeasts: for there is great affinitie, communitie, and familiaritie betweene the Matrix and the bzeasts, which naturally doe perceiue and feele anone when the Matrix hath conceived, and then begin they to bzeue, and
to

to make readie their parte, against the time that the Matrix hath all done her parte, that is, against the childe be borne.

The milke which commeth to the breasts, is engendred of the Termes (according to most mens opinions) But to knowe which way the sayde Termes shoulde attayne from the Matrix to the breasts, pee shall understand, that the uttermost and greatest bayne of the second diuision, spoken of in the xiii. Chapter, where it attayneth the hockle bone, ready to passe out of the hollownesse of the bellye into the thygh, beefore that it pearce the kell called Peritoneum, it sendeth forth a notable bayne bzanche, which from hence mounteth vpwarde along the belly, betweene the ryght Muskle and the ouerthwart, till it come a little aboute the navel, where the extreame or vpper end thereof deuidenth it selfe into manifolde little bzanches, meeting and entermingling themselues with the extreame little bzanches or slippes of another like bayne, descending from the vppermost chestbone, downe along the inside of the chest, and the inside of the vpper parte of the belly, vntill it meeete with the foresayde mounting baine, a little aboue the Navill.

And pee shall note, that this bayne bzanche, proceeding from Vena caua, at the highest chestbone downe-ward alonge the inner side of the chest or brest, by the way as it passeth, it yeeldeth certayne little slippes, and small bzanches of it selfe, betweene the ribbes, into the breasts. Wherefore the consent of all authours is, that by the meanes of these descending bayne bzanches at both sides of the body, and the other ascending bayne bzanches on both sides of the belly, there should be

bee great communitie and fellowshipe betweene the
brestes in women, and the matrix or the wombe.

For doubtlesse by common experience yee may see,
that when the time of conception in woman is, and
that by this meanes the Termes bee stopped, then as
the Termes doe diminish and waxe lesse, so dooth the
milke in the brestes encrease and waxe every day more
and more: as who might say, that the superfluitie of
bloud, wont at other times to boyde in the name of
Termes, now at this time by the prudence and pro-
uision of Nature, is retayned as no superfluitie, but
rather a necessarie humour, reuerted and destinate an
other way, that is to say, sent from the baynes of the
Matrix, parte thereof upwarde, by the fozenamed as-
cending bayne branches, and at their hands againe re-
ceiued, and naturally attracted by the other descen-
ding brest baynes, through whom it is carried into the
brestes, where by newe naturall circulations it is di-
gested into white milke, being befoze red bloud, ready
now prepared to nourish the childe when nature shall
send it into the world.

Again, so long as the woman giueth sucke to the
childe, and hath store of milke in her brests, her termes
be of very little or no quantitie. These bee evidences
that there should be great familiarity betwene the ma-
trix and the brestes, for so much as the ebbing of the one,
is the flowing of the other: Wherefore Phisitions, some-
times when the flowes issue more vehemently then
needeth, they sette boyin glasses vnder the brestes,
meaning thereby, to reuert and retorne upwarde, the
matter enclined too much downewarde. The which
practice howe much it preuaileth, I will not here dis-
pute.

pute. Yet in this matter to discusse the very veritie, as neere as reason, and the knowledge of Anathomie will giue leaue, pee shall vnderstande my sayinges, that I should meane, that alwayes when the termes stop beneath, by any colde, thought, or other occasions, by and by the same blood to flye and mount vp into the brestes, and there to become milke: for the contrarie heereof is dayly seene. For most commonly they in whome these termes do stoppe for any other cause then conception, the superfluous bloude retayned in the body and in the paynes, wandring, causeth to the partie great headach, taketh away their stomacke, and engendzeth diuers other inconueniences, neither in the meane while is there any thing the more mylke in the brests.

Wherefore pee may well say, that the cause of plenty of milke in the womans brests in the time of her being with childe, and much more afterwarde, cometh chiefly by a priuie naturall instinction, whereby it is giuen vnto the brestes at that tyme more then at any other, to draw vnto it selfe greater abundance of bloud conuerting and altering the same, by the proprietie of the place, into conuenient milke.

It is not a sufficient cause to replenish the brest (the termes being by any occasion stopped beneath) but there must also concurre the attractive power, in set in the brestes, to drawe the sayde bloud matter at other tymes of the termes, without which attraction, bee the termes neuer so long stopped, yet shall the brests be nothing the fuller. If it chaunce that this attractive power halt, or bee not able to attract sufficient matter to make milke vppon for the Infant, then Obstructions are

are wont to helpe the debilitie of nature, with cupping glasses, set vpon or vnder the brests, or els with gentle attractiue emplasters applyed to the same places.

And although that into the brestes doe resorte great store of other baynes, some descending from the baynes of the shoulders, & other some from the baynes passing by the arme-holes, into the armes and handes, the which in moysen and notable bignesse, much surmount the quantitie of the aboue-named descending brest baynes, as it may appeare euidently in manie women which haue these baynes appearing in the superficie of their brestes, immediately vnder the skinne, very conspicuous & sightfull: yet notwithstanding it is thought by strong coniectures, that the milke in the brestes should bee engendred onely vpon the blood mounting from the aforesaide ascending Matrix baynes, and not vpon the blood containd in the other baynes, howe conspicuous soeuer they bee, so that the blood in them comprehended, serueth onely to the nourishment of the substance of the brests themselues, and not to the maintenance of the milke.

To declare here curiously the manner that nature vseth in circulating of the attracted blood, whereby alteration is made from one colour to another, would require a longer processe, the which for breuity we wil omit at this time, with many other problems, doubtles, and difficulties concerning the same, And so we make an end of this first booke,

The declaration by letters of the Figures following, wherein be set forth (to the eye) euery part in woman, mentioned in this Booke before: which in the former printings hath beene corrupted, but nowe truly set forth.

¶ The first Figure of the partes of women, with the declaration and characters of the same.



In this first figure is set forth the tronke or stock of a womans body, layde on the ground, whose Peritoneum is opened with the muskles of the Abdomen, and turned ouer toward the inside, according to the vse of cutting, and afterward wee haue cutte away all the bowels or entrayles from Mesenterium, the straight entrayle being yet left in the bodie, with also the whole Mesenterium, whose pannicles we haue here somewhat taken away, and set a position from the other, that the nature of Mesenterium might come to light: but this present Figure is for this cause principally declared and set forth, that it might shew the position of the Matrix or wombe, and the bladder, as in this woman it is seene, no parte of the layde Matrix or Wombe being moued.

For here is as yet no pannicle pluckt away from the Matrix or Wombe, but that all thinges are heere yet wholly seene, likewise as in women somewhat fatte they do appeare to the cutter, the bowels being taken away. For women are so fat, that when they be bered and killed with long sicknesse, and become most leanest, then they shew no kinde of pprocess of vessels, but
lesse

lesse the pannicles or thinne coverings be seperated a-
sunder.

A.B.C.D. The inner face or part of the former seate
of Peritoneum.

E.E. A part of Mesenterium, knitting the thenceentracles
to the backe.

F.F. Here is noted another pannicle of Mesenterium,
plucked from the other, which we haue marked with G
and G. But both the pannicles do shew the order of the
vessels of Mesenterium and the order of the kernels put
betwene the distributions of the vessels.

H.H. In this part of Mesenterium, the entrayle Colon was
committed & set to, where it was nighest to the straight
gut.

I. And in this part of Mesenterium, did consist and stand
the beginning of the intrayle Colon, or his continuance
with the intrayles, and also the blinde gut.

K. The straight gut being there cut off where Colon did
end, which seate or place is right against the place of the
knitting together of the hockle bone, with the lowest
turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from
whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of
this is here entirely seene, although there bee of the
right but a small portion perceiued, and it is for this
cause that wee haue in such manner set forth the right
stone: for both the testicles are couered with a pan-
nicle, which pannicle bringeth downe the seede vessels
of a woman, which doe spring from Peritoneum: but
we haue vncovered the left testicle of that pannicle

with

with the hand onely, without any knife, leaving that right as you see. For this pannicle doth not growe to the former seat of the testicle in any part thereof, but lyeth there onely.

O. A pannicle springing and growing forth from the right seat of Peritoneum, and committing the right testicle, with the seede vessels on this side, and those vessels which infolde the higher seat of the Matrix to the backe, containing together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresayd pannicle, runne forth fleshy fibres or thinne skinner, constituting the right Muskle of the matrix, or Wombe.

Q Q With these karacters, the pannicle of the left side is noted, which is correspondent and like to that pannicle which the aforesaid O O. did point to vs,

R, S. The former part of the necke of the matrix, covered as yet betwene R and S with that coate which the partes of Peritoneum offer vnto it, which bring forth vessels vnto it, and from it, and do knit it to Peritoneum but the space being betwene R and S, doth shew the largenesse of the necke of the matrix: And the wrinkles which are seene here, are they which the necke of the matrix falling into, it selfe not stretched forth againe doth shew in the cutting.

T. The bladder, whose hinder part is here chiefly seene, for we haue so cast our eyes in the declaration and setting forth of this figure, as though we would principally beholde in the body being prostrate and laide a long, the hinder seat of the bladder, which looketh towarde the matrix: For if ye will suppose
and

and imagine this body of a woman, to bee set by-right, as that which next followeth, yet should thinke otherwise then the thing is, that the bottome of the Matrix is set forth much higher then the bladder.

V. This is a portion of the Pauell, deliuered in the cutting from Peritoneum, and turned ouer togeather with the vessels seruing properly to the child.

X. A portion of a vaine going from the Pauell to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertaining vnto the Pauell, and bringing from thence the vrine of the childe, betwene his second and the innermost infolder.

Ket. & Shew two arteries creeping forth hither from the Pauell by the sides of the bladder, and graft in, or continued in this place, to the branches of the great arterie, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the karacters of the same.



¶ We haue here taken away the skinne from the right teate of this present figure, that the nature of the teates might (as nigh as may bee) bee set before the eyes, and afterwarde wee haue cut away the ventricle with the bowels, and also Mesenterium, and the spleene, leauing the straight entrails in this place vnmedled with, as well as we did in the figure before. And moreover, we haue

F. iiii.

as

as it were, taken away the uttermost coate which Peritoneum gaue vnto it, cutting away also all the pannels, that the vessels carrying forth the substance and matter of seede to the stones, and also the vessels carrying away the seede from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder downeward on the left side, likewise breaking the way or conduit which beareth forth the vrine to it from the right kidney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, and that the bladder should not let the inspection or sight of the Matrix or wombe. Last of all, we haue cut away from this Figure a portion of the bones aboue the priuie members, that the necke of the Matrix and of the bladder might the more commodiously be seene.

AA. Vaines running forth oftentimes to the teates from those wayes which are offered to the skin, which is brought ouer the height of the shoulder.

B. Vaines springing from these vaines which are led forth by the arme hole to the hand.

C. The principall body of the teate.

DD. Karnels and fatnesse spread abroad euerie where on the karnelly body, marked with C.

EFGH. The hinder outside or inside of the former teate of Peritoneum outward. For the former region of Peritoneum is here bowed hyward and downeward toward the side.

IK. Portions of Vaynes and also Arteries, creeping forth downward, vnder the best bone from the throte.

L. The gybosite or swelling teate of the liuer.

M. The hollow part of the liuer here also somewhat seene

scene.

N. A small portion or peece of the Wayne going from the nauill to the liuer.

O. The stocke of vena porta is heere cut a way, with the vessels brought vnto it.

P. The holome vaine,

Q. The great Arterie.

R. The rootes of the Arteries going to the ventricle, the liuer, the spleane the caule, and to the bowels.

S. The beginning of a vaine infolding the fat coate of the left kidney.

T. The vaines and arterie which bringeth the whayish humour to the right kidney.

V. The vaine and arterie which bringeth the whayish humour into the left kidney.

X. The beginning of the vaine going into the fat coate of the right kidney.

Y. The former seate of the right kidney.

Z. The former seate of the left kidney.

aa. The way that bringeth the vrine from the right kidney into the bladder, but at the nethermost a, is broken away but the portion that is left of this way and is continued to the bladder, marked with b.

b. The way that carrieth forth the vrine from the right kidney into the bladder.

cc. The way that carrieth forth the vrine from the left kidney into the bladder.

dd. The right seede vaine, whose beginning the higher doth shew.

e. The left vaine going to the left testicle.

f. The springing forth of the Arteries of seede.

g. The right seede Arterie.

h. The

h. The left seede arterie.

ikl. The former part of the bottome of the Matrix, and i. sheweth the right blunt angle or corner of the sayd bottome, where k sheweth the left but l sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and where his neck beginneth.

m. This is the streight gut. And that I may the lesse burden both the sides of this figure with many letters, I will at this present affix the Characters, but on the one side onely.

n. A portion of the vaine and Arterie of seede, which do goe to the hypper side of the bottome of the wombe.

o. Portion of the vaines and Arterie of seede going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steple, and this letter p. doth poynt vs the roote or foundation of this body, whereas the sayde roote or foundation is committed and toyned to the testicle.

q. From that sayd body such vessels runne forth into the tunicles, committing and ioyning the testicle to Peritoneum.

r. The former face or part of the testicle.

s. The beginning of the vessel which beareth forth the seede from the testicle into the matrix.

tt. The bowings and turnings ouer againe of the vessel which beareth forth the seede, which turnings the sayd vessel maketh round about the sides of the testicle.

v. The going forth of the vessel which carrieth forth the seede of the matrix.

xx. The neck of the matrix.

y. Vessels

- y. Vessels foulding in the lower seate of the bottome of the matrix or Wombe, and the necke also of the same.
- z. A vaine comming from those vessels to the bladder which vessels doe folde and winde in the necke of the matrix: and this karacter also noteth the insertion of the wayes of the vaine.
- 1st. The hinder seate of the bottome of the bladder.
2. The muskle of the necke of the bladder.
3. In this seate, the necke of the bladder is implanted into the necke of the matrix.
4. Small skinnie portions of flesh, of the necke of the mouth, or opening of the Wombe or matrix, and the small hillockes of the matrix, with the mouth or opening of the necke thereof, need here no speciall declaration with karacters.
5. The roote of the Artery, going into the lowest part of Mesenterium.
6. Vessels which doe ascend and rise upwarde to the muskles of the Abdomen, from the vaines and Arteries which go into the legge.

The declaration of the Karacters of the thirde

Figure of Women.



His present figure sheweth the matrix or Wombe, with the thinne coverings, which do binde it to Peritoneum, cut forth from the body, and the necke thereof is here so folded together, and turned over, that the mouth or opening of the bottome of the Matrix doth here manifestly shew it selfe

selfe. And we haue likewise so opened the bottome and the necke of the bladder, that the holownesse of the same, with the insertion of the wayes of vaine, are here manifestly seene.

A. The former face of the bottome of the Matrix being not yet vncouered of any pannicle,

B.B. The necke of the Matrix.

C. A part of the bottome of the matrix, swelling forth into the vpper seate of the necke of the matrix, in maner of a kernell.

D. The mouth of the bottome of the matrix.

E.E. A pannicle knitting the matrix to Peritoneum, and containyng his vessels.

F. The left testicle of the matrix.

G. The vaine and artery of seede.

H. Portion of the seede vaine and artery, comming to the vpper seate of the bottome of the matrix.

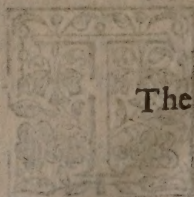
I. A portion of the seede vaine and artery comming to the testicle.

K. The vessell caryng the seede from the testicle into the matrix.

L. The holownesse of the bladder.

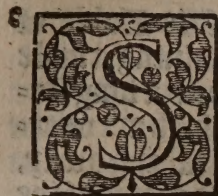
M. The insertion of the wayes of the vaine.

N. Here hangeth forth a little peece of the wayes of the vaine.



The

The declaration of the Characters of the fourth
table or figure of Women,



All branches running forth into the
pannicle, where they are committed &
ioyned to Peritoneum.

A portion of the bayne and arterie
going into the testicle, falling to the
upper seate of the bottome of the Ma-

trix.

The commixtion and going together of the seed bayne
and arterie, that is like the spire of a steeple, which we
liken to the braided baynes, called varices.

The left testicle.

The vessell carrying forth the seede from the testicle
into the matrix.

The blunt angle or corner of the bottome of the ma-
trix, in whom the vessell that bringeth forth the seede
attempteth his insertion.

In this seate the bottome of the matrix is ended into
the necke thereof, and in this region or place is the be-
ginning of the mouth or opening place thereof.

The necke of the matrix or wombe.

Here the necke of the bladder is brought forth into
the necke of the matrix, and there endeth.

Those are vessels infolding the nether seat of the bot-
tome of the matrix, and also his necke.

The swelling brymmes at the mouth of the necke of
the matrix.

The wayes that bring the vyne from the raynes in-
to the bladder.

The

The declaration of the Karacters of the v. vi.
vii. and viii. Figures.



V I haue now diuided this fiftte Table of the wombe or matrix, containing a male childe on the former side with a long section or cut, and another which are ouerthwart flyt, remouing and taking away, into the sides, partes of the coates of the bottome of the Matrix, yea, euen from the vttermost infolders of the childe,

ABCD. The inner side of the sayde infolder of the Matrix, which befoze the section was brought about and couered with the infolders of the childe.

EE. The vtter side of the Matrix, and the higher **E** noteth the top or the right angle or corner of the Matrix, brought forth upward and toward the right side, more then toward the left, because it is a man childe which is in the Wombe.

F. The first or the vttermost infolder of the childe.

GG. The second infolder of the child is here also a great part seene.

H. A part of the necke of the Matrix, to whom in the other side we haue left growing to it a bayne and an arterie, which is principally distributed into the lower seate of the bottome of the Matrix.

I. Here is also yett left the right testicle, that the situation of it might be seene and perceiued in women being with childe.

The

The sixt Table or figure sheweth the infolders of the childe, taken whole away from the Matrix, and not broken.

K The uttermost infolder of the childe.
L The second infolder of the childe, which forsomuch as it is transpernant in manner of a pannicle, it suffereth the childe (bewrapped within this third infolder) in it somewhat to be seene.

Of the seuenth Figure.

In the seuenth Table we haue diuided the utter and the second infolder of the childe, with a long section or cut, and we haue here expressed and shewed forth both the sayd infolders, taken away from the third infolder, and the third infolder also yet whole.

MM The third or the inmost infolder of the childe, which because it is so thinne that one may easily see through it, the forme of the childe lying therein, somewhat sheweth himselfe to the eyes.

N The proceeding or order of Waynes and Arteryes, going to the Pauell from the first infolder of the childe.

OPOP The second infolder of the childe.

And OO sheweth his inside, where **PP** sheweth his utter side.

QR The first infolder of the childe, where **Q** noteth the outside, and **R** the inside, but the proceeding and order of the vessels by the second and third infolder, are perfectly knowne without any helpe of the karacters.

What

What is shewed in the eight Figure.



The eight Table or figure expresseth the childe deliuered from all his coates, & so it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the bulgar sorte of writers affirmeth, but as you may heere see in these figures, and so doth it lye in the middelt of the wombe. For it is most vnttrue, that the childe doth lie in the wombe round, like as it were bowed, so that the knees shoulde touch to the face, but as hee is set here in the viii. Figure. And obseruing this true situation of him, you shal find commonly none other situation of the childe, nor topning of any toynt of him therein, then is here expessed.

But in this figure *MMNOPOPQR*. doe note the same as in the seuenth table, saue *M* and *M* do shew the inside, or inner part of the third infolder. But *S* sheweth heere priuately the going forth of the vessels of the Panell, which is betwene the Panell and the topning together of the vessels with the third infolder, which is also brought forth with a great space betwene the shewing, where hee certayne (as it were) knottes or swellings, according to the number of the which knots more or lesse, *Admirables* foolishly doe prophesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, and worthy of reprehension. And moreover, when the childe commeth forth (as it chaunceth sometimes) hauing that about his necke, they say that it is the same childes destinie to be hanged, with many other foolish conceites, rather to be laughed at, then to be beleeued.

The

The declaration of the Characters of the ninth
Figure of Women.



The ninth Figure sheweth the Matrix cut forth of the body, being of that bignesse as it was seene taken forth of a womanne at the last Anathomie which I did see at the vniuersitie of Padua in Italye. And mozeouer wee haue so diuided and cut asunder the bottome of the Matrix by the middle, that the concavities and hollow bought within the same might be percelued, and the thicke substance also of both the coates of the Matrix, in women when they be with childe.

AABB. The concavities and hollow bought of the bottome of the Matrix.

CD. A lyne somewhat after the manner of a seame called in Latine Scortum, which doth belong to the place wherein the testicle doth lye, which swelleth somewhat forth into the bought of the bottome of the Matrix.

EE. The thickness of the inner and proper coate of the bottome of the Matrix.

FF. A portion of the innermer bottome of the Matrix, swelling forth downeward from the higher seate of the Matrix, into the holownes and bought of the bottome.

GG. The beeginning of the necke or opening place of the bottome of the Matrix.

HH. The second or innermer infolder of the bottome of the Matrix, descended from Peritoneum.

II. Here wee haue reserued a portion on both the sides of the thin coverings, descended from Peritoneum, and

conteyning the Matrix.

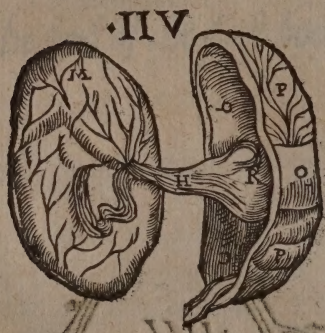
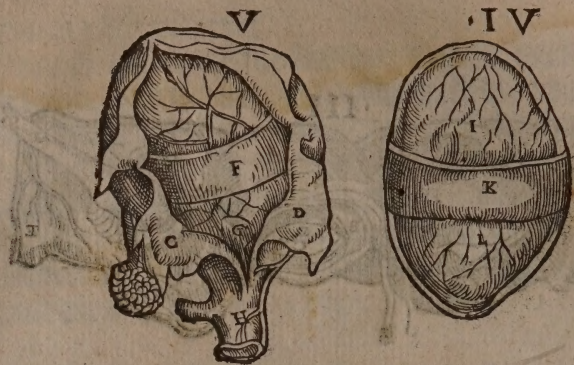
K Here is also seene the substance of the necke of the Matrix, because the cutting, wherewith we diuided the bottome of the Matrix, was begun at this place.

L A part of the neck of the bladder, implanted into the necke of the Matrix, casting forth into it the urine. The swelling partes of Abdomen, and whatsoeuer is els to be considered thereof, they may be sufficiently knowne without direction of Characters.

The end of the first booke.



○ 伍





IX.



The second Booke of the birth of Man.

Of the time of birth, And which is called
naturall, or vnnaturall. Chap. I.



In the first booke we haue sufficiently set forth and described the manner, situation, and forme of the Matrice wherein man is conceived, with diuers other matters appending and concerning the better vnderstanding of the same. And now here in this second booke, we will declare the manner of the quitting and deliuerance of the Infant out of the mothers wombe, with other things thereto appertaining. And first here in this Chapter we will declare the tokens and signes, whereby ye may perceiue whether the time of labour be neere, or not: For when the houre of labour approacheth neere, these signes following euermore procede and come befoze.

First certaine dolors and paines begin to growe about the guttes, the nauill, and in the raynes of the backe, and likewise about the thighes, & the other places being neere to the priuite parts, which likewise then beginneth to swell and to burne, and to expell humors so that it giueth a plaine and euident token that the labour is neare.

But ye shall note, that there is two manner of birthes, the one called naturall, the other not naturall. Naturall birth is, when the childe is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception; although

though some be deliuered sountimes in the seuenth moneth, and the childe proueth very well. But such as are borne in the eyght month, either they be dead before the birth, or els liue not long after.

The due fashion of byrth is this: first the head cometh forward, then followeth the necke and shoulders the armes with the hands lying close to the body toward the feet, the face and forepart of the child being toward the face and forepart of the mother, as it appeareth in the first of the byrth figures. For as hath bene sayd already in the first Booke, before the time of deliuerance, the childe lyeth in the mothers wombe the head upward, and the feet downward, but when it should be deliuered it is turned cleane contrarie, the head downward, the feet upwards and the face towards the mothers belly, and that if the byrth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie without long tarrying or looking for it.

The birth not naturall is, when the mother is deliuered before her time or out of due season, or after any other fashion then is here spoken of before: as when both the legges procede first, or one alone, with both the hands up, or both downe, either els the one and the other downe, and diuers otherwise, as shall be hereafter more clearly declared.

Of easie and vneasie, difficult, or dolorous deliuerance,
and the causes of it: with the signes how to
know and foresee the same.

Chap. II.



Very many bee the perils, dangers, and
thronges which chaunce to women in
their labour which also ensue and come in
diuers wayes and for diuers causes, such
as I shal here declare.

First when the woman that labou-
reth is conceived ouer young, as before xii or xv years
of age (which chaunceth sometime, though not very of-
ten) and that the passage be ouer angust, streete, or nar-
rowe, other naturally, or els for some disease and infir-
mitie, which may happen about that part, as apostu-
mes, pusses, pyles, or blisters and such other. Through
which causes, nature cannot (but with great dolor
and paine) open and dilate it selfe, to the expelling and
deliuerance of the childe. And sometimes the belike or
bladder, or other intrailes being about the Matrix or
Wombe, be also apostumate and blistered, which being
griued, the Matrix or Wombe likewise for vicinitie
and neighbourhood is griued with them, and that
hindereth greatly the deliuerance. Also sometimes in
the fundament are hemorroides, or pyles, and other pu-
ses, chappings or chins, which cause great paine.
Also hardnesse and difficultie or binding of the bellie,
which things for the griefe and paine that ensueth of
them, causeth the woman to haue little power to helpe
herselfe in her labour.

Further-

Furthermoze, if the partie be weake and of feeble complexion, or of nature very colde, or too young, or very aged, or exceeding grosse and fat, or contrarywise too spare, and leane, or that she neuer had childe before, or that she be ouer timorous and fearefull, diuers wayward, or such a one that will not be ruled, remoouing her selfe from one place to another, all such things causeth the labour to be much moze painefull, cruell, and dolorous, then it would otherwise be. Also ye must vnderstand, that generally the birth of a man childe is easier then the birth of the woman childe.

Item, if the childe be of a fuller and greater groweth then that it may easily passe that narrow passage, or contrarywise, if it be so faint, weake and tender, that it cannot turne it selfe, or dooth it very slowly, or if the woman haue two Childzen at once, other els that it, with the which she laboureth be a monster, as for example, if it hath but one bodie and two heads as appeareth in the xliii. of the birth figures, such as of late was seene in the dominion of Merdenbergh.

Againe, when it proceedeth not in due time, or after due fashion, as when it cometh forth with both feete or both knees together, or els with one foote onely, or with both feete downewardes, and both bandes vppwards, other els (the which is most perillous) sidelong arselong, or backlong, other els (hauing two at a birth) both procede with their feete first, or one with his feet, and the other with his head, by those and diuers other wayes the woman sustaineth great dolor, paine, and anguish.

Item, if the woman suffer abozement, that is to say

say, bzing forth her childe in the iiii. or v. moneth after the conception, which is befoze the due time, in this case it shalbe great paine to her, for so much as in that time, the pozte of the wombe is so firmly and strongly enclosed, that bneath the point of a neede may enter in at it.

Also if the childe be dead in the mothers belly, it is a very perillous thing, for so much as it cannot bee easily turned, neither can it weld or help it selfe to come forth or if the childe be sicke or weakened, so that it cannot for feebleness helpe it selfe. The which thing may be foze-seene and knowne by these tokens: if the woman with child haue been long sicke befoze her labour, if she haue bin soze lasked, if after her conception she haue had daily & bntwonly her flowzes, if straight after one moneth upon the conception her brestes yeeld any milke, if the childe stir not, ne moue at such time as is conuenient for it, these be arguments and tokens that it should be very weake. By what tokens ye shall know it is dead, I shall shew you hereafter.

To knowe whether the childe be weake in the mothers belly.

Also there is great perill in labouring, when the secundine or latter byrth is ouerfirme or strong, and will not soone riue or bzeake asunder, so that the childe may haue his easie coming forth. And contrariwise when it is ouerweake, slender, or thinne so that it bzeaketh asunder befoze that the childe bee turned, or apt to issue forth, for then the humors which are collect and gathered together about this secundine or second birth, passe away sooner then they should doe, and the byrth shall lacke his due humidities and moistures which should cause it the easilier to procede, and with lesse paine.

Perill in the secundine.

The byrth also is hindered by ouermuch colde, or ouermuch

ouermuch heate: for in ouermuch colde, the passage and all other pores of the labouring woman bee coarcted & made moze narrower then they woulde otherwise be. Likewise ouermuch heate debiliteth, weakeneth, and fainteth both the woman and the childe, so that neither of them in that case can well weeld or helpe themselues for faintnesse.

And further, if the woman haue vsed to eate commonly such meate or frutes which doe exicate or drye, and constraîne or binde, as Hedlers, Chestnuts, and all sowze fruits, as Crabbes, Chokepeares, Quinces, and such other, with ouermuch vse of Atergeus, and such like sowze sauces, with Rysse, Melle, and many other things: all this shall greatly binder the byrth.

Also the vse of colde bathes after the fift moneth following the conception, or to bath in such water where Aloome is, Iron, or Salt, or any such things which doe coarct and constraîne, or if shee haue beene oftentimes heaute and mourning, or ill at ease, or if she haue beene kept ouer hungry and thirskie, or haue vsed ouermuch watch and waking: either if she vsed a little before her labour, things of great odour, sinell or sauour, for such things (in many mens opinions) attract and draw backward the mother or Matrix, the which is great hindrance to the byrth.

Also, if the woman feele paine onely in the backe, and aboue the navel, and not vnder, it is a signe of hard labour: likewise if she were wont in times passed to be deliuered with great paine, is an euidence and likelihood of great labour alwayes in the birth.

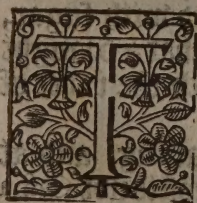
Tokens of
easie deli-
uerance.

Now signes and tokens of an expedite and easie deliuerance, be such as be contrary to all those that haue
beene

beene rehearsed before. As for example, when the woman hath bin wont in times passed easily to bee deliuered, and that in her labour shee feele but little thzong or dolour, or though shee haue great paines, yet they remaine not still in the hypper parts, but descend allwaies downe-wardes to the neather partes, or bottome of the belly. And to be short, in all painefull and troublesome labours, these signes betoken and signifie good speed, and lucke in the labour: vnquietnesse, much stirring of the childe in the mothers belly, all the thzonges and paines tumbling in the foreparte of the bottome of the belly, the woman strong and mightie of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth.

And againe, euill signes be those, when she sweateth colde sweat, and that her pulles beate and labour ouerfore, and that shee her selfe in the labouring faint and soone: these be vnluckie and mortall signes.

How a Woman with childe shall vse her selfe, and what remedies be for them that haue hard labour. Chap. III.



Deliverance and helpe them that are in such difficult peril of labour, as we haue spoken of before, we must obserue, keepe, and marke those thinges that wee shall (by the grace of God) shewe you in this Chapter following.

First the woman with childe must keepe two dyets, the one a moneth before her labour, the other in the

How the labour may be made more easie.

very

very labouring. And about all things she must eschue and forbear all such occasions which may hinder the birth, to the uttermost of her power, the which occasions we rehearsed in the Chapter before. But if there bee any such thing which cannot bee auoyded, for so much as it cometh by nature, or by long continuance and custome, in this case yet yet shall vse some such remedies, the which may somewhat allwaie it, mollifie it, or make it more easie or tollerable, so that it hinder the birth so much the lesse.

But if it so bee, that any infirmitie, or disease, swelling, or other apostumation chaunce about the mother or the private parte, or about the vesicke or bladder, as the stone, the strangury, and such like, the which things may cause such straitnes and coardation, that vnder without great and horrible payne the partie can bee deliuered or discharged: In these cases it becometh such things to be looked vnto, and cured, before the tyme of labour cometh, by the aduise of some expert Surgeon.

Also if the woman be ouermuch constipate or bound, most commonly she must vse, the moneth before her labour, such things the which may lenitie, mollifie dissolve, and loose the belly, as apples fyled with sugar, taken fasting in the morning, and after that a draught of pure wine alone, or els tempered with the iuyce of sweete and very ripe apples.

Also to cate figges in the morning fasting, and at night, looseth well the belly. If these profite not, Cassia fistula taken iii. or iiii. drammes one halfe houre before dinner, shall loose the belly without perill.

Again

Againe, in this case shee must refraine from all such thinges as doe harden, reſtraine, & conſtipate, as meats bꝛoyled oꝝ roſted, and Rice, hard egges, beefe, cheſtnuts, and all ſowꝛe fruites, and ſuch like.

Alſo if further neceſſitie require, ſhee may receiue a gliſter, but it muſt be very gentle and eaſie, made of a pynte of the bꝛoath of a chicken, oꝝ other tender fleſhe, therto putting ſo much coarſe Sugar, oꝝ hony, as may make it reaſonably ſweet, & halfe a ſpoonefull of white ſalt. Oꝝ foꝛ the pooꝛe woman may bee made a gliſter of a pynt of water, wherein bath bene ſod mallowes, oꝝ Polpocke, with Hony and Salt, as befoꝛe. Shee may uſe alſo ſome other eaſie and temperate purgation, to molliſie and looſe her withall, as Mercury ſodden with fleſhe in pottage, and diuers ſuch other, oꝝ els a ſuppoſiter tempered with Sope, Larde, oꝝ the yolkes of Egges.

Things to
looſe the
belly.

And if it chaunce that (the labour drawing neere) ſhe waxe faint oꝝ ſickly, then muſt yee comfort her with good comfortable meate, drinke, wholeſome and noble electuaries, and in this tyme muſt ſhee doe all ſuch thinges the which canne make her apt and ſufficient to her labour, and to uſe ſuch thinges the which may laxe, open, and molliſie the nature of the paſſage, ſo that the byꝛth may the moꝛe freely proceede, and that chiefly in the younger women. The elder women, foꝛ becauſe that thoſe partes in them be ſomewhat dryer, and harder, therefore they muſt uſe boat and moyſte things, which haue propertie to leniſie and ſouple, and that both in meat and drinke, and alſo in outward fomentations, bathings, ſuppoſitories, and annoyntments.

Wheres
with to
comfort the
woman in
her labour.

Oinements
to supple.

Bathes to
loose and
gently to
open the
body.

231117
231117
231117
231117
231117

Annoynt-
ments to
supple.

Annoyntments wherewith ye may souple the p^riuie place, be these, Hens greece, Duckes greece, Goose greece, also oyle Oliue, Lincede oyle, the oyle of the Fenegreke, or the viscolite of holioke, and such other: and for drinke, lette her vse good rypp^e Wine mixed with water. Also there must be a consideration in the dyeting of the woman, that shee may vse such thinges the which may moisten her, and not make her fat. Contrariwise, let her auoyde such thinges the which should exicate, drye, constraime, or coard her, and that all the moneth before her labour. But about ten dayes before the time (if she feelee any paine or grieffe) let her vse euery day to wash or bath her with warme water, in the which also that she tary not ouer long in bathing, for weakning of her, and therein let her stand, so that the water come aboue the shoulde a little, and also seeth in the water, Malowes, Holyoke, Camomell, Mercurye, Maydenhayre, Lincede, Fenegreke seede, and such other thinges which haue vertue to mollifie and supple. And if it be so, that for weakenesse of the bodie she may not indure this bathing in warme water, then with a sponge or other cloth dipped in the foresaid bath, let her sokingly wash her feete, her thighes, and her p^riuie partes the which thinges shall greatly profite her. But in such time beware ye come not in the common hotte houses, for they would cause you to be feeble and faint, which were ill in this case.

And when pee are thus bathed or washed, then shall it bee very conuenient for you to annoynt with the foresaid greces and oyles, your backe, belly, nauell, sides, & such places as are neere to the p^riuie partes. Furthermore it shall be greatly profitable for her, to conuey inward

ward into the priuie parte these foresayde oyles oz greces, with a sponge, oz other thing made for the purpose, the lying byright, the middest of her body most byest, so that it may the better remaine within her, and that chiefly if the Matrix be dry, oz els the partie very leane and spare.

It shall be also very profitable for vs to suffume the neather places with Muske, Amber, Gallia, Muscata, which put on embzes, peelee a goodly sauour, by the which the neather places open themselves, and drawe downeward.

Also as I sayde before, shee must take good heede to her dyet, that shee take thinges the which may comfort and strengthen the bodie, feeding not ouermuch of any thing, and to drinke pleasant and well sauouring wine, oz other drinke, also moderately to exercise the bodie in doing something, stirring, mouing, going, oz standing, more then otherwise she was wont to doe, these thinges further the byrth, and make it the easier, And this is the manner of dyet, the which wee aduise the woman to keepe the moneth before her labour, oz longer.

Another dyet there is, the which shee ought to obserue in the time of labour, when the stormes and thzonges beeginne to come on, and the humours which yet hytherto haue remainned about the Matrix oz Mother collected, nowe beeginne to flowe forth: and this manner of dyet consisteth in two sortes. First, that such thinges bee pzocured and had in readinesse, which may cause the byrth oz labour to bee very easie. Secondly, to withstande, defende and to putte away (so neare as may bee) the instant

Sweete
flames.

What is to
be done
when the
time of
labour
come.

and present dolours. And as touching this poynt, it shall be very profitable for her, for the space of an houre to sit still, then (rising againe) to goe up and downe a payre of stayres, crying and reaching so loud as she can so to stir her selfe.

And also it shall bee very good for a time, to retaine and keepe in her breath, for because that through that meanes, the guttes and entralles bee thrust together, and depressed downeward. And it shall bee very good to receiue some medicine to prouoke the byrth, of the which we will speake moze hereafter.

Now when the woman perceiueth the Matrix or Mother to waxe late and loose, and to bee dissolved, and that the humours issue forth in great plentie, then shall it bee meete for her to sit downe, leaning backward, in manner byright: for which purpose in some regions (as in Fraunce and Germante) the Midwives haue stooles for the nonce, which beeing but lowe, and not high from the ground, bee made so compasse-wise and raine or hollowe in the midst, that that may be receiued from underneath which is looked for, and the backe of the stoole leaning backward, receiueth the backe of the woman. The fashion of the which stoole, is set in the beginning of the birth figures hereafter.

Of the
Midwives
stooles.

And when the time of labour is come, in the same stoole ought to bee put many clothes or cloutes in the backe of it, the which the Midwife may remoue from one side to another, according as necessity shall require. The Midwife her selfe shall sit before the laboring woman, & shall diligently obserue and waite, how much, and after what meanes the childe stirreth it selfe: also shall

shall with her handes, first annoynted with the oyle of Almondes or the Oyle of those white Lillies, rule and direct euery thing as shall seeme best.

Also the midwife must instruct and comfort the party The Midwife must
giue com-
fortable
words to
the party
trauailing. not onely refreshing her with good meate and drinke, but also with sweete words, giuing her good hope of a speedful deliuerance, encouraging and enstomaking her to patience and tollerance, bidding her to holde in her breath so much as she may, also striking gently with her hands her belly about the Pauell, for that helpeth to depresse the birth downeward.

But if the woman bee any thing grosse, fatte, or fleshy, it shalbe best for her to lye groueling for by that meanes the matrix is thrust and depressed downeward annoynting also the priuite parts with the oyle of white Lillies. And if necessity require it, let not the midwife be afrayde, ne ashamed to handle the place, and to relaxe and lose the straightnes (for so much as shall lye in her) for that shall helpe well to the more expedite and quick labour.

But this must the midwife aboue all thinges take heede of, that she compell not the woman to labour before the birth come forwarde, and shew it selfe: For before that time, all labour is in vaine, labour as much as ye list. And in this case many times it cometh to passe, that the party hath labored so long before the time that when she should labour in deede, her might and strength is spent before in vaine, so that she is not now able to helpe her selfe, and that is a perillous case.

Furthermore, when the Secundine or second birth (in the which the birth is wrapped and containd) dooth once appeare, then may ye know that the labour

is at hand, wherefore if the same secundine breake not of his owne kinde, it shall be the midwives part and office, with her nayles easily and gently to breake & rent it, or if that may not conveniently be done, then rayse by betwene your fingers a peece of it, and cut it off with a pair of sheares, or sharpe knife, but so that ye hurt not the birth with the cut. This done, by and by ensueth consequently the fluxe and flowe of humors, of the which I spake before, and then next followeth immediately the birth.

But if it to chaunce that the Secundine should be cut by the midwife, and all the watery parte issued and spent before due time and necessity should require it, so that the priue passage be left ericate and dry, the birth not yet appearing, by this meanes the labour should be hindred and letted. In this case yee shall annoynt and molifie that priue passage with the Oyle of white Lillies, or some of the græces spoken of before, first warmed, and so conueyed into the priue partes, the which thinges will cause the way to be slippery, supple, and easie for the byrth to passe. But chiefly in these difficulties should profit the white of an egge, together with the yolke powred into the same place, which shall cause it to be most slippery and sliding, and supply the roome of the naturall humidities spent before.

The head
proceeding
first.

And if it be so, that the birth be of a great growth and the head sticke in the coming forth, then must the midwife helpe all that shee may, with her hand first annoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if shee beare two childzen at once. And all this is spoken

spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordonatly, as yet may see in the first of the figures following.

ii. But when the byrth cometh not naturally, then must the midwife do all her diligence and payne (if it may be possible) to turne the birth tenderly with her annoynted handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometime it chaunceth the child to come the legges and both armes and hands downeward, close to the sides, first forth, as appeareth in the second of the birth figures. In this case the midwife must doe all her paine with tender handling and annointing to receiue forth the child, the legges being still close together, and the handes likewise remayning, as appeareth in the sayde second figure.

The ii.
figure.

The legges &
both hands
downe pro-
ceeding first

Howbeit, it were farre better (if it may be done by any possible wayes or means) that the midwife should turne these legges coming first forth, bywardes againe by the bellywarde, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iii. Againe sometime the byrth cometh forth with both legs and feete first, the hands being lifted by above the head of the childe, and this is the perillous manner of byrth that is, as appeareth in the iii. of the byrth figures. And here must the midwife do what she may to turne the byrth (if it may be possible) to the first figure, and if it will not be, then reduce the hands of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they come

The iii.
figure.

D iiii.

come

come forth and bind them with some sayze linnen cloth and so tenderly and very softly lose out the byrth till all be come forth, and this is a very ieopardous labour.

The iii.
figure.

iiii. Also sometime the byrth commeth forth with one foote only, the other being lyft upward, as appereth in the fourth figure. And in this case it behooueth the labouring woman to lay her byrighrtye upon her backe holding vp her thigbes and belly, so that her head bee the lower part of her body, then let the Midwife with her hand returne in againe the foote that commeth out first, in as tender manner as may be, and warne the woman that laboureth to stir and moue her selfe, so by the moouing and stirring, the birth may bee turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, & to doe as yee did in the first figure. But if it be so that notwithstanding the mothers stirring and moouing, the byrth do not turne, then must the midwife with her hand softly fetch out the other leg which remained behinde, euermore taking heed of this, that by handling of the childe she do not remoue, ne set out of their place the two hands hanging downeward toward the feete.

The v.
figure.

v. Likewise sometime it commeth to passe, that the side of the child commeth forward, as appeareth in the v. figure, and then must the midwife do so, that it may be returned to his natural fashion, and so to come forth.

The vi.
figure.

vi. Also sometime the child commeth forth the feete forward, the legs being abroad, as in the vi. figure, and then must the midwife see that the feete and legges may be toynd together, and so come forth euermore regarding the hands, as I warned you before.

The vii.
figure.

vii. If it come with one of the knees or both forward,

ward, as in the vii. figure, then must the Midwife put by the birth, till such time as the legges and fete come right forth, and then do as afoze.

viii. When the child commeth headlong, one of the hands comming out and appearing befoze, as in the viii. figure, then let the byrth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may be resettled in his place, and the birth to come forth ordnatelly and naturally, as in the first figure. But if by this meanes the hand come not to his conuenient place, then let the woman lye vpright with her thighes and belly vpwards, and her head downwards, so that by that meanes it may be brought to passe, and then bying her to her seate againe.

The 8. figure.

ix. But if it proceed with both hands forward, then must ye likewise do as befoze, by the shoulders thrusting it back againe, untill such time as the hands lye close to the sides, & so come forth, as appereth in the ix. figure.

The ix. figure.

x. But when it commeth arlward, as in the x. figure may be seene, then must the Midwife with her hands retorne it againe, untill that time that the birth be turned the legges and fete forward: either els, if it may be so, it were best that the head might come forward, and so naturally to proceede.

The x. figure.

xi. But when the birth commeth forth with both the hands and both fete at once, as in the xi. figure then must the Midwife tenderly take the childe by the head and retorne the legs vpward & so receiue it forth.

The xi. figure.

xii. And if so be that it appeare and come forth first with the shoulders, as in the xii. figure, then must ye fair & softly thrust it backe againe by the shoulders, till such

The xii. figure.

The xii.
figure.

such time as the head come forthward. **xiii.** And when it commeth breastward as in the **xiii.** figure the legges and hands, biding behinde, then let the midwife take it by the fete, or by the head, which that shalbe most apt and commodious to come forthward returning the rest upward, and so to receiue it forth: but if it may be hedling, that shalbe best.

The xiiii.
figure.

xiiii. Now sometime it chaunceth the woman to haue two at a burthen, and that both procede together headlong, as in the **xiiii.** figure, and then must the Midwife receiue the one after the other, but so, that shee let not slip the one, whilest she take the first.

The xv.
figure.

xv. If both come forth at once with their fete forthward, then must the Midwife be very diligent to receiue first the one, and then the other, as it hath bene shewed before.

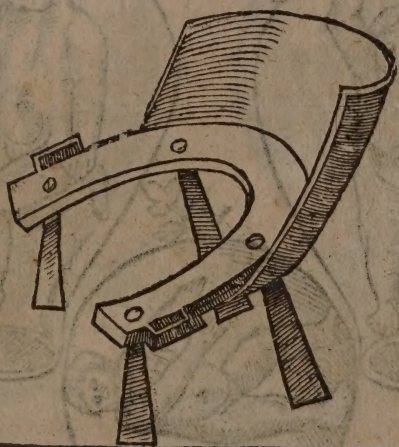
The xvi.
figure.

xvi. When the one commeth headlong, the other fete-wise, then must the midwife helpe the birth that is most nearest the issue, and it that commeth footelong (if shee can) to returne it vpon the head, as is spoken of before taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

And to be shorste, let the midwife often-times annoynt and mollifie the way and passage with some of the foresayd oyntments, to make the womans labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any apostume or disease about those places in the time, by such annoynting to allay and swage the paine, so that for that time it may be the lesse griefe to the partie, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fat, and fleshie women

THE

THE BIRTH FYGVRES
THE WOMANS STOOLE
THE



II



I



THE BYRTHE



FIGVRES



THE BYRTHE FYGVRES

XIII



XIII



XV



IX

XVI



XVII



Remedies and medicines by the which the labour may be made more tollerable, easie, and without great paine. Chap. V.



In things which helpe the birth and make it more easie, are these. First the woman that laboureth must eyther sit groueling, or els byright, leaning backward, according as it shall seeme commodious & necessary to the partie, or as she is accustomed. And in Winter or colde weather, the chamber wherein she laboureth must be warmed: and in Summer or hotte weather let in the ayze to refresh her withall, least betweene extreame heate and labour the woman faint and sowe. And furthermore, she must be prouoked to sneeking, and that eyther with the powder of Eleborus, or els of Pepper. Also the sides of the woman must be stroken downward with the hands, which helpeth greatly and furthereth. And let the midwife alway be very diligent, prouiding & seeing what shall be necessary for the woman, annointing the priuities with oyle, or other such grece as I spake of before, in this fashon.

Meanes to helpe and prouoke the birth.

Take the oyle of white Lillies, or Duckes grece, and with that temper two graines waight of Saffron, & one graine of Muske, and therewith annoint the secret partes, If this profite nothing, then vse this suffumigation.

A good mollifying oymtent.

Take

Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered together with Bulles Gall: then take a dram of these Pilles, and put it on hotte coales, and let the woman receiue the fume and sauour of it vnderneath.

Another perfume : Take yellowe Brimstone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all those together, making of them pilles, and with those also yee may make fume, to bee receiued vnderneath.

Item, the fume of Culluer dung, or Hawkes dung, by putting to it of Oppoponacum, is soueraigne for the same. All these fumes open the pores beneath, and causeth nature to be the freer in deliuerance.

Also, it is very good to dip Wooll in the iuyce of Rue, and the same to conuey into the secreets. Also the powder of Aristolochia Rotunda, or the roote called Bothor Martis, Ciclaminus, or Malum Terre, or the seede of Stauisagre, anie of these wrapped in Wooll and conuayed inwarde, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, and wrap them together in wooll, and minister them inward, for that will bring forth and prouoke the byrth, whether it bee aliue or dead. Also the rinde and barke called Cassia Ligna beaten to powder, and tempered with Wine, and drunken, prouoketh well the birth.

Item, Asa fetida, of the bignesse and waight of a Pease, mingled together with Castorium, of the waight of a dram, beaten together and tempered with Wine mixed with water, and so drunke, is very good to prouoke the byrth. Also Cannell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seede of
of

of Fenegreke, Cicercula, Mayden-hayre, all beaten together and sodden, and the oyle of blew Flouredeluce, a small quantitie tempered therewithall, and then giue it to the womanne that laboureth, and it shall prouoke the birth greatly. And Cassia lignea, and Asa fetida drunke with Wine, be very good for the same.

Also, Holyoke sodden in conduit water and drunke, is soueraigne for the same purpose, and it is very good for her to wash her in the water in the which this Holioke is decoct and sodden.

Item, certaine pilles the which make the labour easie and without paine,

Take Canell, Cinamome, and Sauine, of each a dramme, of Cassia lignea a dram and a halfe. Of Myrrhe Aristolochia Rotunda, and Castus amarus, of each a dram, of Storax liquida halfe a dram, and of Oppium the waight of xii. graines, beate these altogether, and fourme them into pilles, and giue vnto the woman two drammes of these pilles, with two ounces of good olde Wine.

Item, Saffron and Siler montanum prouoketh the birth of any liuing thing, if it be drunke: howbeit to a woman giue neuer passing a dram at once of Saffron, for greater quantity should greatly hurt.

Item, take fise drams of Sauine, of Rue or hearbe Grace one dragma and a halfe, of Iuniper beryes two drammes, of Asa fetida, Amoniacum, Madder, of each two drammes: of these make pilles, giuen to the woman in labour, with water in which is sodden Sauine and Peniriall, or else with the broth of Cicercula, and the iuyce of Rue, shall helpe verie greatly.

Item, Take two drammes of Sauin, of Asa fetida, Amoniacum, and Madder, of each halfe a dramme, these temper together

gether in pilles, and giue her with Wine one dramme of the same.

Item, take of Aristolochia longa, Pepper, and Myrrhe, of each like much, confict them together with Wine, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines, these pilles be of such efficacie and strength, that it alleuiateth and vnpaineth the birth, it deliuereth the Matrix or Mother from all manner of byrth, bee it aliue or dead.

Item, take of white Bedellium, Myrrhe, and Sauin, of each like much, temper these with Cassia lignea, and Honey, and make pilles of them to the bignesse of Peason, and of these pilles giue at each time fise to the labouring woman, which be of the same might and strength, that the other pilles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these for this purpose excell and passe all other, they be of such vertue and strength in operation.

A plaster to prouoke the birth.

Take wylde Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barley meale, so much as shall be sufficient, stampe these things together, and make it plasterwise, then lay it to the womans belly betweene the Nauell and the nether part: This plaster shall helpe maruclously,

And although many other thinges there bee which haue vertue and power to prouoke the byrth, and to helpe it, yet leauing all such thinges for breuitie & shortnesse.

nesse, we haue set here onely a certaine, whose efficacy and power is sufficient to this present purpose.

How the secundine or second birth shall be forced to issue forth, if it come not freely of his owne kinde, Chap. V.



Ere also sometime it cometh to passe, that the Secundine, which is wont to come together with the birth, remaine & tarry behind, and follow not, & that for diuers causes. One is, because peradventure the woman hath bene so sore weakened and feeblished with trauaile, dolour, and paine of that first birth, that she hath no strength remaining to helpe her selfe to the expelling of the second birth. Another may be, that it be entangled, tyed, or let within the Matrix (which changeth many times) or that it be destitute of humors, so that the water bee flowne from it sooner then time is, which should make the places more slippery and more easie to passe thozow: Or els, that the places ouerwearied with long and sore labour, for paine, contract or gather together, and enclose themselves againe, so that the places be swolne for anguish and paine, and so lette the comming forth of the second birth.

But to be short, of whatsoeuer it bee thus stopped, the Midwife in any wise must finde such meanes, that it may be vnloosed and expelled: For other wise great inconuenience should chaunce to the partie, and specially suffocation and choking of the Matrix, which also must so much the more bee taken heede to, for because

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the second byrth retayned and kept within, will soone putriske and rotte, whereof will ensue ill, noysome, and pestiferous vapours, ascending to the heart, the braynes, and the midriffe, through the which meanes the woman shall be short winded, faint hearted, often sounding, and lying without any manner of moouing or stirring in the pulses, yea, and many times is plainly suffocated, strangled, and dead of it. Wherefore that none of these thinges happen, with all diligence and payne it must bee prouided that the Secundine bee expelled.

Retention
of flowers
for weak-
nesse.

If retention of it come by weakenesse of the labourer, through long traualle, then must she bee comforted and strengthened with good comfortable meates and drinckes, which may enheart her, as broth made of the yolke of Egges, or with good olde Wine, and good fat and tiddie flesh, or Birds, Hennes flesh, Capons, Partridge, Pidgeons, and such like.

And if retention of this secundine come because the place is contract together againe, eyther else that the Matrix is swollen for long payne: then must be vsed such thinges to prouoke it out, the which do make the way slipper, supple, and easie for it to proceed, with the oyles of oymments spoken of before, as oyle of white Lillies, of Maiorum, and of blew Lillies.

Item, The Beries of Iuniper, or Galbanum, beaten to powder, and drunke with luke warmed Wine, will cause the same to issue out.

Item, Sothernwood, or els peneriall sodden in Wine, and the decoction drunke, is of the same vertue.

Item, to suffume the secretes with the perfumes written of beefore, is good for this purpose, and the va-

pour

pour of the water in which Mallowes, Holyok, & Berefoote be sodden, receiued beneath, is like good.

Also, to washe that parte in water in which is sodden Branne, or to holde a little bagge full of sodden Branne to the place, and therewithall to soake the place, is very profitable.

But if the retention of the Secundine come, by reason that it is entangled or fastened in some place of the Matrix, so that it will not resolue ne loose: Then make a fume vnderneath of Brimstone, Iuyce leaues, and Cresses, or else of Cresses and Figges. Also of all odoriferous and sweete smelling things, as Amber, Muske, Frankincense, Gallia Muscata, and confection: Pheare the which saouours and perfumes put on the embyses, must bee so closely receiued vnderneath, that no part of the smell do ascend to the nose of the woman: For to the nose should the saour of nothing come, but onely of such things the which stinke, or haue abhominable smell As Asa fetida, Castorum, Mans hayre or womans hayre burnt, Pecockes Feathers burnt. Item, in this case, it shall be very good to make a perfume vnderneath Of the hooue of an Asse, which things although they bee of ill saour, yet they bee of such nature and efficacie that they occasionate not onely the Secundine, but also dead byzthes to proccede and come forth out of the matrix. And in this case also let the woman hold her bzeath inward, so much as shee can, for that shall dztue downeward such things as bee in the body to bee expelled.

Item let her be prouoked to sneese with the powder of Eleborus or Pepper put in the nose, holding her mouth and nose so close as may be.

Also the oynment which is called Vuguentum Basilicum, conueyed into the Matrix, is very good, for it moisteth the place, and draweth out the Secundine perforce, the which so done, as it is expelled, infuse the oyle of Roses into the same Matrix. Item Rose water tempered with a quantitie of the pouder of Holyoke and drunke, is good to expell the Secundine.

And if it be so that any part of the Secundine do appeare, let the Midwife receiue it tenderly, loosing it out softly, least it breake: and if ye doubt that it will breake, then let the midwife tye y^e part of the which she hath hauefast, to the womans legge or foote, not berie streight, lest it breake, neither very laxe, least it slip in againe, and then cause her to sneeze. Now if the Secundine tarrie or sticke, so that it come not quickly forward then loose it a little and a little very tenderly, weathing it from one side to another, till such time as it be gotten out, but euer beware of violent and hasty moouing of it least with the second byrth ye remove the Matrix also.

And if in this meane while the woman faint or swoone by reason of great paine ensuing of the taking away of this Secundine, then must ye minister such things to her the which comfort the head and the hart, as be electuaries which are confect with Muske, Ambre, and the confectiō of precious Stones, as Diamargariton, and such other. Also such things the which comfort the stomacke as Diagalanga, Diacynamomum, and such like, which are alwayes in a redinesse at the Apothecaries, and which also she shall receiue with Wine.

Item, to remove the secundine, and to expell it, Take Rue, Horehound, Sothernwood, and Motherwort, of each

each like quantitie, and then take so much of the oyle of Lillyes, as may bee sufficient to steepe, moysten, and soake the foresayd Herbes, put all this togeather in a Glazen potte, couered with such a couer that it haue a little hole or vente aboue in the top of it, and set this potte ouer a fire of coales so that it boyle a little while, then take it from the fire, and set it vnder the stoole, where the woman sitteth, made for the nonce, hauing a pipe made for the purpose, of the which the one ende yee shall put into the vent or hole of the couer of the pot, and the other end must the partie receiue into her body, and so to sit closed round about with clothes, that no vapour or ayre goe forth of the potte, hauing a fewe coales vnder it, to keepe it hot: and thus sit the space of an hour or two, till such time as the secundine mooue or begin to proceede of his owne kind;

And if it be so that ye profite not this wayes, yet then lay this plaster on the belly, betweene the Nauill and the secrets, of the which we shall speake hereafter, the which is of such operation and efficacie, that it expelleth dead birthes. If for all this the Secundine come not forward, then leaue it, and vse no more medicines, ne remedies to that purpose, but let it alone, for within fewe dayes it will putrisie and corrupt, and dissolue into a watery substance, thick, like haine or other fex mixed with water, and so issue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the heart, and in the stomacke, as wee touched before.

How that many things chance to the women after their labour and how to auoyde defend, or to remedy the same, Chap. VI.



It is also to be vnderstanded, that many times after the deliuerance, happeneth to women eyther the feuer, or ague, or swelling, or inflation of the body eyther tumbling in the belly, or els commotion or settling out of order of the Mother or Matrix. Cause of the which things is, sometimes lacke of due and sufficient purgation and cleansing of the flowres after the birth, or els contrarywise ouermuch flowing of the same, which soe doth weaken the woman: also the great labour and stirring of the matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such things the which may prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washing of the fete, or by fumes, or odour, enyplastration, or by decoction of herbes seruing to that purpose, or els by opintments, and such other things, according as the person or the perrill doth require: of the which things few or no women be ignorant. And ye must take diligent heed that she be exactly and utterly purged. To this be agreeable all such simples the which prouoke hzine, and open the baynes, making free way for the blood to passe and send the humours and matter downward, as Motherwort, Alarum, Sauine, Peneriall, Parseley, Charuill, Annis seede, Fennell seede, Iuniper berries, Rue, Bay berries, Germaunder, Valerian, Tyme.

Tyme, Cinamome, Spikenard, and such other. All these things as they doe prouoke and cause vryne, so do they also prouoke and cause the flowres to depart. Howbeit as neere as yee can, vse none of these things without the counsell of an expert Physitian, lest whylest ye helpe one place yee hurt another: also to sweete, helpeth much to this matter, and to hold in the breath, enclosing the nose and mouth. Also Fumigation made of the eyes of salte Fishes, or of the hooie of a Horse, put vnderneath, prouoketh the flowers. If yee profit not by this meanes, then, being able to beare it, let her bleed in the hayne called Saphena, vnder the ancles of the fete, for this prouoketh flowres chieflly of al other things.

Likewise doe if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres and in the feuer let her vse to drinke water in the which is decoct Barly beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of Milke, and let her eate a cullis made of a Cocke, and sweete Pomegranates, for these things doe prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, loosing and opening such things the which before were constrict and cluded together.

For the
ague in wo-
men with
child

If the body after labour doe swell and inflate then let her drinke water, in which is sodden Cicer, and Cummin, beaten together.

Item good old wine, with the electuarie called Diaciminum, or of the Trochiskes Alkechengi, otherwise called Halicacabus. Also in this case a glister made of such things the which
doe

do vanquish and expel ventosities and windines, as An
nis seede, Fenell seede, Rue the hearbe and the seede, Baye
berries, Commin, &c. Also a pessary or suppositer made
for that part of Aristolochia rotunda, Squinatum, Storax
Liquida, Dorenicam, Zeduaris.

Againe, if the woman after her labour haue fretting
and gnawing of the guts, and paine of the Matrix, and
other secret parts there about, then let her vse the va-
pour and fume of such things the which haue vertue to
mitigate, swage & alay the paine, as Mallowes, Holioke,
Fenegreke, Commin, Camomell, and Sauin. Of these also
make emplaisters and bagges, the which may be ap-
plied to the pained places.

Also to annoynt the places with Oleum Sefaminum (if
it were to be had) or with the oyle of sweete Almond. And
if no great beate do abound in the woman, shee may
drinke, Treakle, or Trisera magna, with Wine in which is
decoct Motherwort, or Muggewort.

Also against paine in the priuie partes, take Peneriall,
Policaria, lix leaues of Bay tree, seeth them together, and re-
ceiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate
them together, and temper them with the oyle of Peneriall,
and put altogether in a pot, and set it ouer the fire a while,
till it bee somewhat sodden together, and then take it off a-
gaine, and put it into a little rounde linnen bagge made for
the purpose, the which with these hearbes in it, yee shall con-
uey into the secrets.

Item, take Camomell and Lync, of each like much iiij,
handfuls, bray them together, and seeth them with White
Wine, and then put it in a round bag of linnen as before was
done, and conuey it into the womans priuie parts.

Item

Item, let her drinke for the same purpose, two graines of Muske with Wine.

Item, take white Onions, and couer them vnder the hott ashes, the which when they be well roasted, beate them together with fresh butter vsalted, and make it in manner of a plaster, and then put it in a linnen bagge, and conuey it into the places, as before: in the meane while perfuming the priuy partes with white Frankencense and Storax.

If it be so that the woman be vexed about the backe and loynes after her labour, take Camomell aud Mugwott, of each two handfuls, of Wormwood, Sothernwood of each one handfull, of Motherwort three handfules, of Cinamome and Nutmegges beaten small halfe an ounce, decoct of all these things together, and in the water of this decoction, being warme, dippe a sponge, or other linnen clothes, fomenting, soking, and streeking the backe with the same, and so doe oftentimes, or els put all these foresaide hearbes together sodden in a bagge, and lay it plasterwise to the backe,

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges, beaten to small pouder, with this annoynt the backe.

Item, take oyle of Annes, oyle of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, of Waxe two drammes, dissolue all these together ouer the fire, and therewith annoynt the backe.

But if after the labour the flowzes issue more vehemently, and in greater aboundance then they should, to the great esseeblishing of the woman, and inducing of much languor and painfulnesse: then first shall yee
note.

note whereupon it commeth for the cause knowne, the disease may the more readily be recured: and causes of it be diuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood contained in the whole body, or of much commixion of the chollerick humoz and blood together, by the which the blood is infixed and chauffed, and so distendeth, openeth, and setteth abroade the vaines which descend to the Matrix.

Also the blood being very thinne and waterish, for so it penetrateth, thzilleth, and issueth forth the sooner, Also, if the vaines be very large, and receiue much blood, for in that case they send forth the more againe, And if the Matrix bee vnmighty and weakened, the vaines likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the woman, or the outward parts be very dense, close, and compact together, so that the outward pores be contract and shut, in such wise, that no vapours or sweate can issue out at them, then this shall cause the ill humors (which otherwise would passe through the pores in sweate) to remaine within the body, and there to engender and encrease great fluxe and abundance of matter, which proceedeth with the flowers, and augmenteth the quantitie of them.

Also if the vaines of the Matrix be (by some chaunce) open and flowe forth, as if the Matrix be perished or otherwise viciate: or of it chaunce that the woman haue had a fall, or hath bin thrust, or beaten, by all and any of this meanes may come this inordinate fluxe of flowers.

Now seeing then that it ensueth by so manifolde occasions and causes, it shalbe meete that women in this case

case bee nothing ashamed ne abashed to disclose their minde vnto expert Physitions, shewing them euery thing in it, as they know wheredupon it should come, so that the Physition vnderstanding the womans minde, may the sooner by his learning & experience consider the true cause of it, and the very remedy to amend it. And many thinges there bee which cease and restraine this ouermuch flowing of flowes, both Eleduaries, Confections, Trochiskes, Powders, Clusters, Oodours, Suffumigations, Batbes, Plasters, and ointments, of which for the loue of women I will heere set forth the most principall and best.

First then to stint and restraine the outrageous fluxe of flowes, it shall be very good to binde the armes very straight and strongly, and not the feete or handes, as some vnwise men do teach, and then to set a ventose boxe or cupping glasse with fire (which is called boxing) vnder the brestes, without anie scarification, laying also linnen clothes dipped in vineger on the belly betweene the Nauell and the secrets, conueying also into the places such things which haue vertue to restraine blood, as the flower and rinde of Pomegranate, Amber, Terra Sigillata, Bole Armeniack, Sanguis Draconis, Hematites, the Red Rose, white Frankencense, & Galles, all these things, or as many of them as yee can conueniently get, beate them to powder in like portion, and temper them with Red Wine making of it a plaster, the which so tempered, put into a litle round bagge, the quantitie of a mans thumbe, the which she shall put into the priue parts.

Item, another plaster to be ministred likewise.

Take of the blood Stone, called Hematites, Bole Armeniack, of each halfe an ounce, Sanguis Draconis, Lichum, of each

each two drams, Karabe, otherwise named Amber, the cups of Acornes, Cipres tree-nuttes, flowres of Pomegranate, of each one dram, of the scales of Iron one dramme and a halfe, Turpentine and pitch like quantitie, or so much as shall be sufficient to make a soft and somewhat liquid plaster, beate and bray all these together, tempering it to a plaster, and then do with it, as ye did with the other before.

An oyntment for the same purpose.

Take oyle Martine, the oyle of Roses, of each iiii. ounces Karabe, the scraping of Iuory, the scraping of a Goates horne, red Corall, Terra Sigillata, white Frankēcense, of each (being well fluid finely beaten) two drammes, of white Waxe two ounces: all those tempered together, make the in an ointment, and therewith annoint the wombe and the secrets.

A bath concerning the same.

Take Wormewoodde, Plantaine the more and the lesse, the toppes of Vines, fresh braunches of wilde Mulberies, or of the bramble, varipe Damassons, Sloes or Bullasse, wilde Peares, Medlers, or Mispilles, of each two handfulls, and red Rose leaues two handfulls, of Daisies, of all sortes of Thistles, of each two handfulls, of Cinckefoyle the leaues and rootes, Tormētill the rootes, Columbine, of each one handfull: Also of Acorne cuppes, a sawcer full, of Galles, of Acornes pilled, of Bursa pastoris, of each two handfulls, beate all these to powder, cutting and brusing that that will not bee beaten to powder, and seeth them together in rayne water, or else in water in the which tenne or twelue burnt Flint stones haue beene quenched. This done, let the woman bathe her selfe in this water vp to the Nauell, & when shee commeth forth of the bathe, giue her to drinke two drammes

drammes of Electuarium Athanasie, or Michite, with Plantane water, or if she be sore thirsty, with red Wine.

And likewise yee may giue to her of these Electuaries that follow. Take good olde rose Sugar two ounces, of red Corall, burnt Inory, Bole Armeniacke; of each two drammes, of Hematites three drammes, beate all these thinges together, tempering it with the rose Sugar, and lette her receiue of it in the morning and euening, at each time one dramme, with sixe spoonefull of Plantane water, or else the water of Bursa pastoris.

Item, Take of the stone Hematites, and rub it on a Barbers Whetstone, called a Hone, till the Hone seeme redde, then wash it againe from the Hone with Plantane water, and so doe oftentimes, vntill you haue a good quantity of it, and euery morning let the woman drinke iii. iiii. or v. spoonefulls of the same water.

Furthermoze, there be at the Apothecaries Trochiskes which helpe greatly in this case, as the Trochiskes of Carabe, or Amber, and the Trochiskes of Bole Armeniacke, which must be ministred a dram, or moe of eyther of them, with iiii. or v. spoonefull of Plantane water.

Who that requireth further in this matter, let them aske counsell of the Physicians.

Now if it bee so that there be engendred any Apostume, or other disease in the priuie places, after her labour, then must the Apostumes and diseases be clenfed, purged, and healed, the payne and ache of it mitigated and swaged with the iuyce of the berries or leaues of Nightshade, and the iuyce of Plantane, also the oyle of Roses, so that all those thinges bee tempered together, and the places annoynted therewith.

Item.

Item, other wise. Take the white of an egge, womans milke, the iuyce of Purslayne, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the beehement beate wont to bee in Apostumes. As for the rest, how to open, dry, and cleanse such Apostumations, yee must consult with some Physitian, or expert Surgion.

Many times also it chaunceth that the fundament gat commeth forth both in man and woman, and especially in woman in this businesse, by reason of their great labour and strutting with themselves: Wherefore in this case it is the Midwives parte, with her hand warmed and wet in white wine, to reduce it backe into his place againe, the which if shee cannot by this meanes for because peradventure it be swollen, then let her dissolve Butter into white wine warmed, & therein dippe Woll, with the which wrappe the same gutte awhile, so doing often times, till it be swaged, that it may be returned in againe. And yee may vse (in stead of white wine) luke warme milke.

And when it is thus returned and reduced into his place: Take Waxe, and melt it together with Masticke, or white Frankencense, then spread it vpon linnen, plasterwise, and lay it ouer the place where it came forth, binding it to with a linnen cloth or roller, for parting of. **And let this be done thus so often as she goeth to the stoole, after that she hath done, untill such time that it be so settled within that it come no more out.**

And if you will not occupy Waxe, then dippe Woll in the oyle of Masticke, or of spyke Nardy, and lay it vnto the place ouer the fundament, bynding it fast vpon the place

place, as before.

Item another way, wash and soke the gutte with water, in which is decoct and sodden such thinges which exicate, dry, and constraîne or combind: as Galles, Cipres nuts, flowers of Pomegranade, Amber, Mastike, Frankencense, Sanguis Draconis, and when it is well washed and soaked with this water, then take the powder of an Harts horne burnt, and strue it round about the gut, and so restore it againe into his place.

Again, sometime it cometh to passe, that after the womans labour, the Matrix is remooued out of his place, and appeareth forth: then let it it be washed and soaked with the water in which bee sodden these things following.

Take of Cipres nuttes, Spike-nard, Balaustium, Acorne cuppes of each an ounce, of Mespilles and vnripe wylde Peares, and vnripe apples, Plummes, and Damsons, or Bullasse of each an handfull. And such of those as be to be powdered, beate them to powder, and the rest deuide and cut them small, then seeth them altogether in raine water, or els in water in the which Steele beeing red hot hath beene oftentimes quenched: and in the same water, let the partie bathe her vp to the Nauell, or els, dip a spung or a Locke of Wooll in it, and therewith washe and soke the same Matrix oftentimes. Then euer with a fayre cleane linnen cloath wipe it cleane againe, and strew vppon it the powder following, beaten very small, and searsed through silke.

Take of Frankencense, Carabe, Galles Balaustium, Cipres nuttes, Alome, Antimonie, Bole Armeniack, Masticke, of each like much: beate all these to very fine powder, and strew the Matrix with it: then tenderly reduce it into his

R

place

place againe, with warme linnen clothes binding it vp.

But if so be that the matrix be swollen, so that by this meanes it will not bee restored to his naturall place againe: then dissolue butter in white wine, as yee did before, and with the same soke it, vntill such time as it be swaged, and then reduce it.

Remedies
for the
womans
Nauell
when it
openeth it
selfe, for
paine in
the labour.

Againe, sometime it chanceth that the womans Nauell through labour is dissolued, so that it openeth it selfe: then make a small tent of fine linnen, and annoint it with this oyntment that followeth, and the same put into the Nauell.

Take white Frankencense, and beate it to powder, and then temper it with the white of an egge, so that it be after the manner of liquid honey, with this annoynt the Nauell within and without, annoynting also the tent, the which beeing put in the hole of the navel, bind some cloth ouer it, to keepe it in his place.

Item, many times it chaunceth that thozowe the great difficultie and throngs of labour, the priuite part and the fundament become one, by reason of rupture and breaking of the same parte in deliuerance of the childe, and that by this meanes the Matrix descendeth and issueth downe, the which thing chaunceth sometimes, by reason that the same place is very narrowe and also tender, and the birth big and of great growth so that it proceedeth with such violence, that it breaketh the way before it.

When this mishap falleth, first wash and soke the Matrix, and also reduce it to his place againe, after the manner as I tolde you immediately before: then heale this
bracke

bracke and wound by sowing both sides of it together againe with a silken thread, as Chyrurgians do other wounds : and if that like ye not, then may yee cure it otherwise without sowing, thus.

Take two little peeces of linnen cloath, each of the length of the wound, and in breadth two fingers-brode, spreade the little clothes with some fast cleauing plaster, the which will cause the cloutes to sticke fast where they shall be set : then fasten them, the one on the one side of the rift, the other on the other side, so that nothing appeare betweene the peeces of linnen in the middest of them, but onely the clift and rift of the wound in the breadth of a strawe. Then (this done) sowe the sides of the linnen together close, as before I bid you to sowe the skinne : and when they be thus stitched together, lay a little liquid Pitch or Tarre vpon the same. And this done, the lappes and sides of the wound vnder the linnen plaster will growe together againe, and heale, and then may yee remooue your plasters.

Item, another way.

Take Camfery dried, and beate it to powder, also a little quantitie of Cinamome beaten to powder, ioine them together, and strew of this powder into the wound, and without fault it shall heale.

Of Aborcements, or vntimely byrthes, and the
causes of it, and by what remedies it may
be defended, holpen, and ea-
sed. Chap. VII.

Many cau-
ses of vn-
timely
byrthes.



Aborcement or vntimely byrth is, when
the woman is deliuered beefore due sea-
son, and beefore the fruite bee ripe (as in
the iii. iiii. or v. moneth) beefore the birth
haue life, and sometimes after it hath
life it is deliuered beefore it stir, being by
some chance dead in the mothers wombe. Of the which
things there be many and diuers causes.

First sometimes the mouth of the Matrix is so large
and ample, that it cannot conueniently close it selfe to-
gether, neither containe the feature or conception. Or
els it may bee so corrupted and infected with viscus,
flmie, flegmaticke, and other waterish humors, that
the cauitie or hollownes is thereby made so slippery,
that the feature conceiued cannot there remaine, but
slippeth and slideth forth againe. Also sometimes the
Matrix is apostumated and soze, so that for paine it
cannot containe the conception.

Item sometimes the Cotilidons, that is the baynes
by the which the conception and feature is tyed and fat-
tened in the Matrix (thorow the which also the fea-
ture receitue[n]th nourishment and foode, as is declared
in the first booke) bee stopped with viscus and ill hu-
mours, or els swollen by inflation, so that they breake,
by the which meanes the feature, destitute of his wont
nourishment, perisheth and dyeth, and that most com-
monly in the second or third moneth after conception.

where.

Wherfoze Hipocrates saith: al such women which be im-
pregnate oz conceived, being of a meane state in their
body (that is to say, neither too fat oz grosse, ne too spare
oz leane) if it chaunce any such to aboꝛce in the second
oz third moneth (no other euident cause appearing)
know y^e foꝛ certaine, that it ensueth foꝛ because the
Cotilidons be opplete, stopped, and stuffed with ill hu-
mours, and be swollen and puffed therewith, that they
breake, and so consequently the feature dieth foꝛ fault
of foode.

Item, aboꝛcement sometime commeth by reason Aborcen-
by reason of
some greife
about the
Matrix. that some of the places about the Matrix be diseased
and greued, as if Intestinum rectum, which is called the
Fundement gut, be vlcerate, hauing the Pyles oz He-
morrhoides, oz the visicke oz bladder be swollen oz en-
combred with the stone, the strangury, oz other euil. In
these cases, thzough the great labour & paine the which
the party hath in endeuoring and inforcing her selfe
other to stoole, oz to make water, be engendred great
motions downeward, whereby many times the hand-
fastnesse to the Cotilidones is broken.

Also aboꝛcement may come of a disease called Tenas-
mus, the which is, when one hath ouergreat desire and
lust to the stoole, and yet can do nothing, neuerthelesse
the parties greatly do enforce and paine themselfe to it
And as Hipocrates saith, the pregnate woman which
hath Tenasmus, foꝛ the most part abhoꝛceth, that is to
say, bzingeth foꝛth her childe out of time.

Item, the cough, if it be greuous, causeth the same. Aborcement
through the
cough. And as the fozenamed excellent Physition saith: such
as are very spare and leane, and bzought lowe, euer-
more lightly do aboꝛce: foꝛ because that all the meate

and foode the which they receiue, turneth to foode, nourishment, and restauration of their owne bodie, and so is the conception destitute of foode: wherefore consequently it dieth.

Item, this chance also cometh by ouermuch bleeding at the nose, or other where, or issuing of the flowes immoderately, and so saith Hypocrates, if the woman yeeld flowes after her conception, it cannot bee that the feature do long proue, the which saying must be vnderstand, if they flow vehemently, or that the partie bee weake and very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowes may issue, and yet no danger. For as yet little food and nourishment satisfieth the conception for the smalnes thereof.

Item, to be let blood may be the cause of abozement, which must bee vnderstoode in such as haue but little store of blood: but such as haue great copie and plentie of blood, may without any perill (if any bzgent cause require it) be let blood, so that it be after the fourth moneth, and before the seuenth. Howbeit, I would that none should be let blood, except some great and waigh- tie cause did require it.

Item, it may come by taking of some strong purgation before the fourth moneth, and after the seuenth moneth.

And if it be so that any necessity doe so require that she must needes receiue a purgation, let it be done betwene the fourth and the seuenth moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall fluxe, bee it bloody or otherwise, and specially if the woman
be

bee weake and spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomiting may bee the cause of abozement, for by ouermuch galping and reaching vpwards, the Cotlilidons may be broken, and so the feature perish.

Item, ouermuch famine or hunger, and also sharpe and feruent sicknesse may bee the cause thereof, as the pestilence, apostume in the brest, and sodaine pallsie, the falling sicknesse, &c. Also ouermuch drunkennesse, and excelsse feeding and surfetting, by the which the birth is suffocate and strangled in the belly, and the foode corrupt for lacke of due digestion.

Item, if the birth bee sick by any outward or inward cause, or if the secundine, in the which the feature is conseynd, doe breake before his time, and the humours and water of the same flowe and issue forth, causing the place to be slipperie, and so the birth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and childe.

And therefore ought women with childe to eschew much bathing, or going to the hot houses in their teeming, for that may do hurt thre wayes.

First, that it kindleth or enflameth the ayre or breath contained in the body, & so stiflith the childe, and sometime the mother to.

Secondly, that it relaxeth, dissolueth, and looseth the Cotlilidons, and so maketh the birth to issue forth. Thirdly, the bitter heate of the bath, encreaseth the inward heate of the body: insomuch, that the birth not being able to sustaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the

time, or about the time of labour, shee may use bathes, as I declared before, for the readier and more expedite deliuerance.

Cause of
aborcement
bymutation
of the wea-
ther.

Item, the intemperancie and mutation of the ayre and wether may be cause of aborcement. For (as Hypocrates wyrteth) whensoever the winter is hotte and moyst, and the spring tide after, cold and dry, such women in that spring tide may soone and of a light cause haue aborcement: Or if they aborze not, yet they shalbe deliuered with great paine, and the birth shall be very weake and sickly, so that it shall dye streight: or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hotte and moyst wether heateth and moysteth the womans body, and by that the body is opened, halloed, and resolved, no lesse then though she were euery day bathed, and vpon this when the Spring time commeth, if it be colde and dry, finding the body is opened, vnlooked after such sorte, the colde entereth, and pearceth the body the sooner and the more vehemently: and the birth feeling the sodaine colde and change of weather, pineth away and dyeth in the mothers belly, or anone after it is deliuered: or if it be aliue, it liketh not, nor proueth not and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, dauncing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, or ead, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely birth, the which no doubt

is much moze grieffe and paine to the woman, then the
hery naturall labour, for such things as chaunce to
man or woman contrary to nature, or befoze nature
doth require it, is farre greater grieffe, then the same
happening and coming in his due season.

Signes wherby yee may foresee aborcement.



When the woman shall labour befoze her
time, these signes are wont to goe befoze
first her brests which befoze were whole
sound, and full, shall begin to waxe lesse,
to fall, and to flagge, and then euer for the
most parte aborcement followeth. But

Tokens
to foresee
aborcement.

if it be so that shee go with two children at once, if one
of the brests swage, which befoze was in good liking,
the other remaining sound and safe, then looke of what
side the brest is of, and the childe of that side is in perril.
Wherfoze Hypocrates writeth, if the right brest flake &
flagge, the masculine or malebirth is in perrill: if the
left, the female byrth, because that for the most part
when there be two at once, the one is masculine, the
other feminine: the man lyeth in the right side, the wo-
man in the left most commonly.

tokens
to foresee
aborcement

Also another signe of aborcement is, when the wo-
man hath great payne and doloures of the Matrice,
and that shee beginne to waxe redde in the face, and all
partes of the body to shake and tremble, as though it
were in a feuer, or the palsie in the head. Item when
shee feeleth great acbe in the inner part of the eyes to
ward the braines, the rest of the body taken as it were
with a wearinesse, without any outwarde apparant
cause why: these thinges portend and signifie abor-
ment

ment to be at hand, specially if at the same time the flowres issue also,

Item if the womans body do swell and inflate with a certaine hardnesse or stiffnesse, and that shee feele stiches, (and as it were) ventositie or wind, running from one side of the body to the other, and yet the belly notwithstanding being nothing the more ponderous or weightie, and that the same inflation doe persist and continue any while, the woman taking and eating such things the which haue vertue to discusse and banquish ventositie and windinesse: this thing I say doth betoken perill of abozement through ventositie and inflation, and that chiefly about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may be provided and foresene the abozement before it come. Now will I shew you the remedies whereby it may be auerted and let.

Remedies
whereby to
auoide a
borcement.

The chiefe remedie to auoyd abozement is, to shun all such things which may be cause of it, the which I haue competently entreated of already: but if ye feare abozement, because that the mouth of the Matrix be ouer ample and large, then must ye vse such things whose operation is to contrade, constraime, and bring together, as Barthes, Fumigations, Oyntments, Plasters, Odoures, and such like, of the which I haue spoken before, and such things the which expresse and stint the flowres flowing ouermuch after the byrth.

Againe, if ye feare this perill, because the mouth of the Matrix is moyst and slipperie, other because that the Cotilidons be replete and fulfilled with viscus humours

mours, and with inflations or ventosities: then may ye defend it by vsing of such things whose qualities be to purifie, cleanse, exiccate, or dry, and to repressse ventosities, whereof also we haue made mention here before.

Notwithstanding, in all this matter, let not to make some expert Division of your counsaile, if ye may haue such one, because that many such things come, and not all by one way, or meane.

And if ye doubt perrill because that the Matrix or other places about be infected, exulcerated, or appostumate, or hauing the stone or strangury, and such other things: then aske and vse the aduise of some well learned medicioner, and he shal shew you how al things shalbe recured.

If againe ye feare abozement, because the partie is very weak and low brought, then let her feede on such things the which moisten and nourish well, or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe if the woman be taken with any sharpe and fell disease, then let her be cured of the same as shortly as can be, with such things the which appertaine to the curing of such disease: or if she haue sustained any long famine or hunger, then let her be fed with good meates and drinckes moderately taken: and if she haue surfettted by ouermuch eating and drincking (as now adayes most commonly people doe) then let her abstaine for a time, and if it may be conueniently done, let her receiue some easie and gentle medicine, which may alleviate and lighten her of her surfetting burthen, especially by vomiting, for the which purpose giue her
halfe

halfe a pinte of water luke warme, wherein hath beene sodden two spoonefulls of clarified hony, and then afterward if it come not of it selfe, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Now if it bee so that the woman abound in blood, then shall it bee very good a little to let her blood, both for her selfe, and also for the byrth which, thozow ouermuch aboundance of it, might happen to bee suffocated and strangled: of the which thing also I haue spoken largely before.

Furthermore, if the woman feare abozement, by reason of continuall cough, or ouermuch vomit & parbreaking, or the fluxe, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it bee by the nose, or other partes of the body, aske the aduise of a Physitian for remedie. If for the fragility, tendernesse, & bracke of the Secundine, shee feare this abozement for because that in this case the Secundine shall not be able to hold and containe the birth: As for this there is no other medicine to defend it, but onely that the patient take heed that shee hurt not herselfe by ouermuch mouing or stirring, as by labouring, dauncing, running standing, fast going, or carrying of ponderous & waighy things, or lifting of the same. And to be shorzt, let her with all warines take heed and be diligent, that shee eschew & abstaine from all such things the which might cause and induce abozement.

Of dead byrthes, and by what signes or tokens it may
be knowne, and by what meanes it may also
be expelled. Chap. I X.

It shall bee now conuenient for vs to speake of dead
byrthes, howe it shall bee knowne that they bee
dead, and howe they may bee expelled from the
mother.

Signes to
knowe
whether
the childe
be dead in
the mo-
thers
wombe.

Signes then that the birth is dead in the Mothers
Wombe, be these.

- i. First, if the mothers byrestes doe suddenly sticke, as I
touched before.
- ii. If it moue it selfe no more, being wont before to
stirre.
- iii. If when the mother turneth her from the one side
to the other, shee feele it falling from the one side to the
other like a stone or a dead waight.
- iiii. If her belly and Pauell begin to waxe cold, which
before was wont to be temperately hote.
- v. If any stinking and filthy humours flow from the
Matrix and chiefly after some fell discaise.
- vi. If the womans eyes were hollowe, and that her
colour change from white, to swarte and dunne cou-
lour, and that her eyes and nose waxe allorted, and
haue not their right vse, and her lippes waxe wann.
- vii. If beneath the Pauell and about the secret parts
shee feele great thzong and paine, the colour of her face
changing into worse and worse, otherwise then it was
wont to doe.
- viii. If she haue appetite to eate such things which be
against

against nature, and not wont to be eaten or drunken.
ix. If she be in her sleepe vexed with daime and terrible
dreames.

x. If she be pained continually with the strangury, or
that she enforce her selfe much to the stoule, and with all
her power, and yet cannot doe any thing.

xi. If her breath beginne to stinke, the which thing
lightly happeneth two or thre dayes after the birth be
dead.

xii. If the hands put into very warme water, and then
layd on the womans belly, and the child stirre not, is a
signe that it is dead.

Of all these signes now, the more that come togea-
ther of them at one time & in one person, the surer may
ye be that the byrth is dead, the which being once dead,
all diligence must be had that it may bee expelled out of
the womans body.

But here must yee see againe whether it may bee ex-
pelled, the Mothers life saued, or no: for some time it
chanceth that the mother dieth withall, and sometimes
the mother doth well and prospereth.

To know
whether
the mo-
ther shall
be in perill
or no.

Whether the mother shall be in perill withall, or no,
by these thinges shall yee know. If the woman being
in the labour towne or feare, as though shee were in a
trance: if her remembrance faile her, and shee were
feeble and scant able to moue or stir her selfe: if she (be-
ing called with a loude voyce) can answere nothing at
all, or els very little, and that very softly, as though her
voyce began to faile her: if shee bee inuaded or taken a-
mong in the laboring with conuulsion or shynking to-
gether: if she refuse or cannot brooke meat: if her pulses
beate very fast, the which signes when yee see in the wo-
man

man labouring, it is an euident token shee shall not liue long after her deliuerance, wherefore commit the cure of her to the hands of almighty God; but if none of these signes doe appeare, then haue good hope, for the woman shall doe well, the byrth beeing once departed: wherefore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, either by medicines expulsive, or els by certayne instruments made for the nonce,

Two
meanes to
expell the
dead
birthes.

First without instruments, with this fumigation, take eyther the hoofe or dunge of an Asse, and put it on coales, & let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castorium*, Brimstone, *Galbanum*, *Oppoponacum*, Maddar that the Dyers occupy, Pigeons dounge, or Hawkes dounge, beate all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a silberd nutt, and then put one after another on the coales, and receiue the fume thorowe a pipe or conduite made for that purpose into the priuities.

Another, Take Encense, *Oppoponacum*, *Galbanum* Brimstone, of each like much, beate them togeather, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A potion for the same purpose. Take *Afetida* halfe a dram, of Rue three drammes, of Myrrhe two drammes, and beate them to powder, and giue to the woman at each time a dram of this powder with white Wine, or with water in the which Sauiue is sodden.

Another, Take Figges, Fenegreke, Organic and seeth them

them in water, the which giue vnto the woman to drinke, for this drinke will engender lubricitie and slippernesse in the neather partes, and yse also some of those things which haue vertue to prouoke the birth, whereof we haue entreated before.

Item, certaine pessaries, or suppositaries concerning the same. Take Gumme, Ammoniac, *Oppoponacum*, *Heteberus niger*, *Staphisaker*, *Aristolochia longa*, and *Colocynthis* without his kernels, beate all these together, tempering them with Oxe gall, and so with the iuyce of fresh Rue, then make a pessary of wollen, and annoint and wet the pessary with the same, conueying it into the secret places.

Item another. Make a pessary of wollen, of the length and thicknesse of a finger, and dip it in the iuyce of Rue in the which is dissolved a quantitie of Scamony, and doe with that pessary as before.

Item, take *Aristolochia rotunda*, Sauine, Garden Cresses, of each like much, beate them to powder, and temper them with Oxe gall, with this annoint a pessary made and ordered as before is spoken of.

Item, if the woman drinke the milke of another woman, it will stirre and expell the birth.

Item, take of the iuyce of Dittain, or of the powder of the roote of the same hearbe, two drammes, and giue the same to drinke to the woman with Wine, except shee bee in great heate, for then shall yee giue it her with luke warme water, and this shall expell the dead birth without any perill to the Mother.

Item, take Myrrhe foure drammes, of Cinamome, Galbanum, Castorium, of each two drammes, of Oppoponacum one dramme, all those beaten and tempered together with Oxe gall, make pilles of them, waying each of them a dramme,

a dram, and with the fume of those, perfume the nether parts, by this vapour the dead birth is brought forth, inflation and suffocation of blood is expelled.

Item, take of water Minte, Southernwood, Mugwort, of each a handfull, of *Asphaltum* halfe an ounce, of Madder, two ounces and a halfe, of Camomell, Horehound, Fenegreke, of each two ounces, seeth all these thinges togeather in raine water, in the which let the woman bathe her selfe : then take of Hennes grese and Duckes grese, of each foure drammes, to the which adde foure ounces of the oyle of Dill seed, with this oyntment annoynt the womans head comming out of the bath, then take Date stones, and beate them to powder a dram and a halfe, with a scruple of Saffron tempered together with white Wine, the which let her immediately drinke after she come forth of the bath.

Item, take *Oppoponacum*, and make thereof a pessary, the quantitie of a finger, conuey it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dram or somewhat lesse, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* beeing dissolued, giue it to the woman to drinke.

Item, a plaster for the same, take *Galbanum* beaten and tempered with the iuyce of Motherwort, and of this make a plaster, by putting too of waxe a certaine quantity : then take a linnen cloth of such length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one side to another, on this cloth spread this plaster of the thickenesse of a strawe, and lay it to the belly.

Item, take the Triacle which is called *Diateassarum*, and giue it to the womann to drinke, and it will expell the dead byrth.

But if all these medicines profit not, then must be used more severe and hard remedies with instruments, as hooks, tonges, & such other things made for the nonce. And first the woman must be layde along upright, the middle part of her body lying higher then all the rest, accompanied of women assisting her about, to comfort her, & to keepe her downe, that when the birth is plucked out she rise not withall. Then let the Midwife annoint her left hand with the oyle of white Lillies, or other that may make it supple and smooth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feelle and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hooks and such other instruments to plucke it out withall.

If so be that it lie the head forward, then fasten a hook either vpon one of the eyes of it, or the roose of the mouth, or vnder the chin, or on one of the shoulders which of these parts shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lie the feete forward, then fasten the hooke on the bone aboue the priue parts: or by some rib, or some of the backe bones, or best bones: and when this hooke is thus fastened, the midwife may not by and by draw & plucke at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, and then tenderly let her draw both together, so that the birth may proceed and come forth on both sides equally, moving from one side to another, till ye haue gotten out altogether, and now and then to helpe it in the coming forth with the forefinger well annointed, if it chance to stick, or to be let
any

any where: and as it commeth forth, alwaie to remove the hookes farther and farther on the dead birth.

Againe, if it chaunce that one of the handes onely of the birth doe appeare, and that it cannot conueniently be reduced and returned vpward againe, by reason of the narrownes of the place, then binde it with a linnen cloth that it slip not by againe, and then to pluck it outward untill such time that the whole arme be out, and then with a sharpe knife cut it off from the body: and euen so do if both hands appeare first at once, or one leg or both, if they cannot be returned back to be otherwise taken out conueniently. As yee cut the armes from the shoulders, so likewise cutting the legs from the thighs for the which purpose the Chirurgians haue made instruments made for the nonce, with the which such legs and armes may soone be cut from the bodie. These partes being once resect and cut from the bodie, then turne the rest, so that it may easily proceed, with as little paine to the mother as may be.

If it be so that the childes head be so swollen by inflation, swelling, or resort of humours, that it wil not conueniently issue out at that narrowe place: Then let the Midwife with a sharpe penknife cut open the head, that the humours containd in it may issue and runne forth, and so the head to waxe lesse able to bee plucked out: But if it be so, that (not by any such casualtie) the head be big but of naturall growth, then must the head be broken in peeces, & the parts euermore taken forth with such instruments as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come forth, yet the best part would not followe for greatnesse: Then must

ye breake & cut likewise that part, vnto such time that it may be had forth. And euen so likewise if all the rest of the body should bee so swollen that it would not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermoze, if by chance or disease it come to passe, that the mouth of the matrix bee exulcerate or apostumate, so that the passage be made the narrower, by that meanes, the dyper and the moze contract: then must ye first study & endeuor you to supple & ease the places by oyles and other greces, such as I spake of sufficiently before in the 4. Chap. with bathes and fumigations.

Also if the dead byrth come sidelong, then must ye do what may be done to conuert and turne it to such fashion that it may most easily be brought forth. The matrix and other secrets must be annointed, perfumed, and vapoured with such thinges the which may make it moze ample and large. If it cannot be thus had forth whole, then let it be cut out by peere-meale as is before spoken of. And if after this deliuerance the flowzes issue ouer vehemently, then vse such things as haue hertue to restrain them, of the which I haue spoken in the 6. Chap. before.

But contrary to all this, if it chance that the woman in her labour should die, and the child hauing life in it: then shall it be meete to keepe open the womans mouth, and also the neather places, so that the childe may by that meanes both receiue & also expell ayze and breath, which otherwise might be stopped, to the destruction of the childe. And then to turne her on the left side, and there to cut her open, and so to take out the child. They that be bozne after this fashion are called Cæsars, for be-
cause

cause they be cut out of their mothers belly: where by
on also the noble *Romane* Caesar the first tooke his name.

In the last Chapter of this booke be briefly recited certaine
expert medicines, which be most requisite to the chiefe
purpose entended in this present booke.

Chap. X.



Asomuch as the principall intent and
end of this booke is to shew the meanes
and medicines whereby the womans la-
bour may be made more easie: therefore
here I will compendiously set forth cer-
taine medicines, oymments, and emplasters, such as
shalbe sufficient and most requisite to that purpose, and
such as hath beene well experimented and practised:
The which also it shall be conuenient (for them that
may) alwayes to haue in a redinesse against their time
of neede. For all though that Nature be the chiefe and
head doer in all this businesse (as in conception, bea-
ring, and the byrth:) yet notwithstanding, medicines
many times doe helpe, ayde, and fortifie Nature, being
sometime impedit and let, yea, impotent and not able
to do her office as should appertaine.

When the time then of the womans labour is come,
if she labour long and painfully, and yet the byrth do
not proceede: then for the more expedite and quick de-
liuerance, giue her of this medicine following.

Take of the finest Cinamome that may bee chosen foure
drammes, and with a sharpe knife first shred it in very small
peeeces, and then beate it to very fine powder.

Item, of Saffron dried by the fire till it be blackish, of

L. iii.

Cassia

Cassia lignea, fine Reubarbe Sauiue dried, Myrrhe, of each of these leaues scruples, of pure Muske xvi. graines, euery of these simples exquisitely by themselves powdred, and then perfectly mixed in one, with vi. or. vii. drops of Maluise, temper the whole masse into little roundels or trochiskes, each waying a dram And in time of neede at the womans labour, giue her hardly the waight of ſi. d. of these trochiskes beaten into fine powder, with iiii. spoonefuls of Dyllope water, and other iiii. of good Wine secke,
 This medicine is not onely profitable at this time to prouoke the birth, but also is notable good to expell the after birth, or any other such like matter in that place, hauing neede of expulsion.

Item, if neede do so require, it shall be very expedient to haue this emplaster following in a readinesse, the which spread abroad vpon a linnen cloth, either els vpon leather and so applied to the bottome of the belly, in as large manner as may be, dilateth and openeth the portes of those parts, amplifieth, enlargeth, & dissolueth them, whereby that that is contained in the belly findeth the freer issue, to the lesse greauance of the mother.

Take of *Emplastrum de Mellilote*, of *Diachylon*, of *Oxi-zincum* of each two ounces, of the rootes of *Asarum*, of wilde Nepp dried, the leaues of *Benioim*, of toasted Cummin, of each two drammes, of good *Castoreum* iii. drams, of the oyle of Dyll one or two spoonefulls: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them all together perfectly.

Item, the same emplaster may serue to be laid ouer all the bottome of the belly & the priue passage, to prouoke and draw forth the latter or hinder birth if neede be: But if that be not strong enough, then lay to this

plaster following, which is of much more efficacy, force and strength. Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, *Myrrhe*, of each an ounce, of *Colloquintida*, *Heleborus Niger*, of each two drammes, of *Castorium*, *Perethrum*, and *Storax liquida*, of each three drams, of Turpentine and *Petroleum* of each foure drams. First ouer a soft fire temper the Turpentine, *Petroleum*, and *Storax liquida*, together, then thereto adde *Colloquintida*, *Heleborus*, *Castorium*, and *Perethrum*, being first well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Seraphinum*, and *Myrrhe*, being first dissolved in good Maluesey, and to take it from the fire, and labour it with your hands. This plaster is of great effect to prouoke the after birth.

Item, vnset Leekes stamped and fryed with Butter, and so laid plaisterwise to the belly serueth well for the same.

Item, the leaues or flowres of Marygoldes drunke with white Wine, expell the after-birth. Also the sayd leaues and flowers dryed, and at time of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priue part, pronoketh out marueilously the after-birth.

Item a comfortable potion, to be taken after the deliuerance of the child.

Take of the sweetest garden Mintes, greene or drye, of the leaues of Baume, greene also or drye, of the leaues of *Majoran*, the rootes of Fenell the pitch taken out, the flowres of Buglos, of Rosemarie, of Rinds, of Borage, and of dryed red Rose leaues, of each of these halfe a handfull, more or lesse as it pleaseth you, of Cloues and Mace bruse da little the waight of two pence, of Cinamome, sliced in small

portions the waight of six grotes, knit all these together in a clout or little linnen bagge, and hang the same bagge in a quart of Borage water the space of a day and a night: then take out the said bagge, and reserue the water, of the which take one halfe, and the other halfe of pure wine, Secke, or els Muscadell: and being mixte together, put thereto a little of the conferue of Barberies, conferue of Borage flowres, conferue of Rosemary flowers, and drinke thereof every day the space of foure or fve dayes, at once foure spoonefulls of the water, and other foure of the foresaid Wine. And this potion shall both comfort the woman, and also helpe greatly to the expulsion of all noysome things to be expelled.

And here it is worthy to be noted, that where as it is a common blage to giue often to women in their child-bed candels of Ote-meale, thinking and saying thereby the woman to be scoured, whereas indeed the said Ote-meale is a notable binder and dryer. Therefore ye shall vnderstand, that the right vse thereof is, to giue it to such as haue already been well and sufficiently scoured and cleansed from their after-birth, and other things to be looked for in this time and case: but if the woman be not sufficiently purged already then giue her no Ote-meale candels, ne other things that may binde.

And thus I make an ende, praying the Women readers hereof, to accept and suffice themselves with these few medicines here in this Chapter mentioned, and often by me and other practised. The which thing if they shall doe so, it shall (no doubt) be occasion to me the sooner to retake this matter in hand againe, and to refresh and furnish the same with new and much more excellent experiences then hath bene yet hitherto

ther to read or see in any Booke concerning such matters.

And as touching the aboue Trochisks and emplasters described here in this place, yee shall finde them alwayes ready made in some Apothecaries shoppes in London.

The third Booke.

In this first Chapter of the third Booke, is first declared the matters therein containd, and then how the Infant newly borne must be handled, nourished, and looked to. Chap. I.

In the second booke we haue sufficiently and at length declared the manners, fashions, and diuersities of byrthes, with the dangers and perilles often chauncing to the women at their labours, and after the same. And now here in this third booke shalbe intreated what is to be done to the Infant borne. And how to choose a Nurse, and of her office: with manifold medicines and remedies against sundry infirmities, which eftssoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by and by the Nauell must bee cut three fingers breadth from the bellye, and so kniꝝ vp, and let be strued on the head of that, that remaineth, of the powder of Bole Armeniake, and

Sanguis

Sanguis Draconis, Sarcocolla, Mirtle, and Cummin, of each like much, beaten to powder: then vpon that binde a peece of Woolle, dipped in oyle Oliue, that the powder fall not off. Some vse first to knit the Nauell, and after to cut it so much as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man childe. Item, Auicenna saith, that diuers things may be knowne by marking of the childes Nauell: For (as he sayth) when the woman is deliuered of her first childe, then behold the navel of the childe: which if in that part of the which is next vnto the body it hath neuer a wrinkle, it pottenbeth and doth signifie perpetuall from thenceforth sterilitie or barrenesse: and if it hath any wrinkles in it, then so many wrinkles, so many children shall the woman haue in time to come. Also some adde to this, and say, that if there be little space betwene these wrinkles in the Navel then shall there be also little space between the bearing of the children: if much, it signifieth long time betwene the bearing of them: but these sayings be neither in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the Navel is cut of, and the rest knit by: annoint all the childes body with the oile of Almonds, for that is singularly good to confirme, stedfast, and to defend the body from noysome things which may chance from without, as smoke cold and such other things: which if the Infant be grieued withall straight after the byrth, being yet very tender, it should hurt it greatly.

After this annointing, wash the Infant with warme water, & with your finger (the nayle being pared) open the

the childes noſethrilles, and purge them of filthineſſe: And that the Purſe handle ſo the childes ſitting place, that it may be prouoked to purge the belly. And chiefly it muſt be defended from ouermuch colde, or ouermuch heate.

After þ the part extant or the knot of the navel is fallen (the which commonly chaunceth after the third or fourth day) then on the reſt remaining, ſrew the pouder or aſhes of a calues hooſe burnt, or of ſnaille ſhelles, or of the pouder of lead, called red lead, tempered with wine.

Furthermoze when the Infant is ſwadled and layd in the Cradell, the Purſe muſt giue all diligence and heede that ſhe bind euery part aright, & in his due place and order, and that with all tenderneſſe and gentile entreating, and not crookedly & confuſedly, the which alſo muſt be done oftentimes in the day, for in this is it, as it is in young and tender impes, plantes, and twigs: the which euen as you bow them in their youth ſo wil they euermoze remaine vnto age. And euen ſo the Infant, if it be bound and ſwadled, the members lying right and ſtraight then ſhal it grow ſtraight and byright. If it be crookedly handled, it wil grow likewiſe. And to the ill negligence of many nurſes, may be imputed the crookednes and deſormity of many a man and woman, which otherwiſe might ſeeme aſwell fauoured as any other. Item, let the childe eyes be oftentimes wiped & clenſed with a fine & cleane linnen cloth, or with ſilke. And let the armes of the Infant be very ſtraight laid downe by the ſides, that they may grow right & ſometime ſtoking the belly of the childe before the beſlike or bladder, to help to eaſe, and to prouoke the childe to making of water: and when ye lay it in the Cradell to ſleepe, ſet the Cradell

By the onely
negligence
of Nurſes
many children growe
crooked-
backed and
wry legged.

Cradell in such a place, that neither the beames of the Sunne by day, neyther the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the head euer somewhat hie then the rest of the body.

And farther, let it be washed two or thre times in the day, and that anone after sleepe, in the Winter with hot water, in the summer with luke warme water: neither let it tary long in the water, but vnto such time as the body begin to waxe red for heate, but take heed that none of the water come into the Infants eares, for that should greatly hurt his hearing another way.

Then, to be thort, when it is taken out of the bath, let it be wiped and dzyed with gentle & soft linnen clothes warmed, & then to lay it on her lap the backe vppward, the which with her hands let her tenderly strocke & rub & then to lay it vp, and to swaddel it, & when it is swaddled, to put a drop or two of water into the nolethryls of it, is very good for the eye sight. And so to lay it to rest.

Of the Nurse and her milke, and how long the childe should sucke, Chap. II.



Concerning the bringing vp nourishment, and giuing of suck to the childe it shalbe best that the mother giue her child sucke her selfe, for the mothers milke is moze conuenient & agreeable to the Infant, then any other womans, & moze doth it nourish it, for because y in the mothers belly it was wont to the same, & fedde with it, & therefore also it doth moze

more desirously couet the same, as that with the which it is best acquainted. And to be shor̄t, the mothers milke is most wholesome for̄ the childe, as Auicenna writeth, it shall be sufficient to giue it sucke twice oꝛ thrice in a day. And alwaies beware ye giue not the childe too much sucke at once in this tender age of it, for̄ cloying of it, & least also it loth it: but rather let it haue often of it, and little at once, then few times, and ouermuch at once. For̄ such as be ouercloid with the mothers milke, causeth their body to swel & inflate, & in their byr̄ne shal appeare, that it is not overcome ne concocted oꝛ digested in the childe: which thing yet if it chance, let the Infant be kept fasting vntill such time as that which it hath receiued already be completely digested.

Item, if the mothers milke bee somewhat sharpe oꝛ chollick, let her neuer giue the childe her brest fasting. If it be so that the mother cannot giue the Infant sucke her selfe, either for̄ because of sickness oꝛ that her brests be soze and her milke corrupted: then let her choose a wholesome nurse, with these conditions following.

First, that she bee of a good colour & complexion, and that her bulke and brest be of good largnesse. Secondly, that it bee not too soone ne too long after her labour, so that it be two monethes after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that shee bee of meane and measurable liking, neither too fat ne too leane. Fourthly, that she be good and honest of conuersation, neither ouer hasty oꝛ p̄sul ne too sad oꝛ solome neither too fearful oꝛ timorous: for̄ these affections and qualities bee pernicious and hurtfull to the milke, corrupting it, and passe forth through the milke into the childe, making the childe of like condition.

Choosing
a Nurse.

tion and maners. Also that they be not ouer-light and wanton of behauiour. fiftly, that her brests be full and haue sufficient plentie of milke, & that they bee neither too great, soft, hanging and flagging, ne too little, hard, or contract, but of a measurable quantitie.

The consi-
deration of
the Nurses
milke.

Also looke vpon her milke, that it be not blackish, blewish, gray, or reddish, neither sower, sharpe, saltish, or brackish, neither thin and fluxy, neither ouer grosse & thicke, but temperately white, and pleasant in tast.

And to be shott, that milke is best and most to be chosen, of the which a drop beeing milked softly vpon the naile of the thumb, holding your finger still, it rolleth not off, neither slitteth abroad, but if you moue your hand a little it will slide of by and by: but if when it is milked on the naile it spread abroad, and slit by and by, then is it too thin, but if it cleaue still when that ye moue a little your hand, then is it too spisse and thicke. The meane betweene both is best.

If it be so, that the nurses milke be too hot, sharpe, or colerick: then let her neuer giue the child suck, her selfe being fasting.

Diuers
causes of
the defect
or failing
of milke.

Sometimes it chanceth, that the mothers or Nurses milke do faile or decrease, the which thing may come by diuers causes: as by sicknesse, by disease in the brests, or by taking of cold in the same, and so stop and cludder the milke, or for because shee lacketh such thinges the which might engender milke, other by ouermuch fasting, hunger, and thirst, the which causes must be well considered: & then according to that, minister a remedy.

Things which doe augment and encrease milke be these.

Let her vse to eate Parsnep, either the seede or the roote :
also

also the seede or roote of Fennell, sodden in the broth made with Barley or Cicercula, let her eate of that with other meats that she feedeth on.

Item, to eate sheepes brestes, and the milke of them is good.

Item, take an ounce of cow butter, & dissolue it in warme white wine, the which let the Nurse drinke.

Item, boxing vnder the brestes doth well, without scarification.

Item, a plaster for the same of Frankencense, Mastick, and Pitch, layd to the brestes, or vnder the brestes the skinne first being annoynted with oyle, least it shoulde cleaue ouer fast to the place.

Item, it shal be very good to rub softly with the hand the brestes, or els in bathing after dinner or supper, to cause some to sucke her brest.

Item, take the oyle of white Lillies, or of violettes, and mingle with it muske, Ensence, and *Laudanum*, well tempered together, in the same dip a peece of wooll, and clapp it to the brestes, and soke them with it.

Item, wash them, and soke them oftentimes with Wine, in the which is decoct and sodden Mintes, Roses, violets, and *Xyloloes*. Also to eate broach in the which is sodden a Henne, with Cinamome, Maces, *Cardamomum*, and also the yolke of an egge.

Item, it is good for her to eate fresh cheese and milke and to refraine from all manner of great labour and hardeworkes.

Item, pottage made of beanie meale, Rice, and breade made of fine flower, tempered with milke and Sugar, putting to it also a quantitie of Fennell seede, or of the leaues, is very good.

Item

Item, take of Annis seede, of *Siler montanum*, of each three drammes, of Christall beaten to powder two drammes, and as much of Sugar, giue her this to drinke about ten dayes, at morning, euening, and mid-day.

Item, take of Fennell seede, or the leaues, and of Horehound, of each two handfulles, of Annis seede foure drams, of Saffron beaten one scruple, also of fresh Butter three ounces, and seeth all these in sufficient water, making hereof a plaster, the same plaster whilst it is hot, lay it to the Nurses brest.

Item, take of commin seede an ounce and an halfe, of clarified Honey three ounces, seeth it in fve pynts of water, altogether put into a new pot, and let it seeth to the third parte, and of this decoction giue the Nurse oftentimes to drinke.

Item, take of Beetes well washed one ounce, of Commin halfe an ounce, of Honey sixe ounces, of these mingled and tempered togeather, make an Electuary, of the which let her take both in the morning and euening, at each tyme a spoonefull.

Item, take two drams of Christall beaten into fine powder, and deuide that in foure equall partes: one of these parts giue vnto the Nurse, the space of foure dayes to drinke, with broth made eyther of Cicer, or els of Peason.

Also all these things following encrease & augment milke in the brestes: Annis and Annis seede, dill and the seede, Horehound, *Cardamomum*, fresh Cheefe wortes made of olde Cheefe, Cicer, Christall beaten to powder, and taken with Honey, Lettuse, Fennell, Wine in which Rosemary or Sauery be sodden.

Item, to abstaine from venery or mans company: for if shee vse that, it shall spend and consume the milke, and
make

make it vnfauorie & vnwholsome, neither can the childe well brooke it, but most commonly shall cast it vp againe, because it cannot digest it,

Also it shall be best that the child sucke not of the mothers brest by and by, as soone as it is borne, but rather of some other womans, for a day or two, for because that the creame (as they call it) straight after the birth, the first day in all women doth thicken and congeale.

Item, if it chaunce that the Nurse be ouer sore lasked, or that shee be ouer sore bound, so that shee take any medicines to remedie it: then let another giue the childe sucke whilest she be recouered againe. And when the childe is layd in cradell to be rocked, rocke not too fast, least through ouer much rocking and stirring, the childes stomacke turne, & the milke there corrupt for lacke of rest.

Auicen aduiseb to giue the childe sucke two yeares: howbeit among vs most commonly, they sucke but one yeare. And when yee will weane them, then doe it not sodenly, but a little and a little, and to make for it little pillles of bread and Sugar to eate, and accustome it so, till it be able to eate all manner of meate: and this shall suffice for the education and bringing vp of Infants at this time. Notwithstanding diuers other things heere are left vnspoken of, another time (God willing) we shall declare them at large.

Howe long
the childe
should
sucke.

Of diuers diseases and infirmities which chaunce to
children lately borne, and the remedies there-
fore, Chap. III.



Although there bee in manner infinite
diseases which happen to Infantes, as
writeth Hipocrates, Galenus, Racis, A-
uicenna, and diuers other: yet for bre-
uity and shortnesse wee will rehearse
here onely such of them which most com-
monly happen to the same, and that bee these: exul-
ceration of the gummes, flux of the belly, or ouermuch
loosenesse of the same, the belly hard bound, the cramp,
the cough, and distillation of the head, short windinesse
bladders on the tongue, exulceration or clipping of the
mouth, apostume in the eares, apostume in the bzaine,
swelling and bolning of the eyes, scumme or creame of
the eyes, the feuer, gnawing in the belly, the body swell-
ing and puffed vp, often sneesing, wheales or bladders
of the bodie, swelling of the coddies, swelling of the na-
uell, vn sleepines, pering, appetite to parbreake, feare-
fulnesse in the dreames, the mother, issuing out of the
fundament gut, wormes in the belly, chafing, the fal-
ling sicknesse, the consumption, the palsie, trembling of
the partes of the body, the stone, goggle eyes.

How to cure and to remedie all these now will
I shew in order.

Of exulce-
ration of
the gums.

First in exulceration of the gummes, are wont cer-
taine pusses, and as it were wheales to grow on
the gummes, or in the corners of the iawes, the
which

which put the place to much grieuance: and to remedie this, it shall be good that ye with your finger rubbe the Infants gummes, and the pulses or wheikes withball, and then to annoynt the same gums with oyntment made of Hens grece, Hares or conies braine, oyle of Camomell mixt with Honny: then take water, and in it seeth Camomell and Dill, the which water being hot, powre it on the childes head, holding it a foote about the head,

Of the flux and ouer much loosenesse of the belly,

For this take the seede of Roses, Commin, Annis, and the seede of Smalldage, beate all these together, and make them Plaster-wise, and lay it to the childes belly.

And further, if that it which the Infant boydeth bee of red or yelow colour, then giue it to drinke of the Syrope of Roses, or of Crabbes, or els of Pomegranates tempered with a little Mint water,

Item, take the seede of Sorrell, and beate it, then temper it together with the yolke of a rosted egge, & giue that to the child to eate, or els take the same seede bruised first, and then seeth it in fayre running water, thereof let the childe drinke two or three times in the day.

Item, take a gall, and beate it to powder, then seeth it in water, with this water temper Barley meale, or the meale of Mellium, and make a plaster of it, the which lay vnto the childes belly.

Item if that that commeth from the child be whitish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence the which temper with the iuyce of a Quince, and giue it

to the childe to drinke.

Item, take the meale of Barley, temper it with the iuyce of Plantane, and a little Vineger, and make it plasterwise, and lay it to the childes belly, but being first a little boyled together ouer the fire.

Item, take the iuyce of *Centinodium*, and the white of an Egge, and temper them together, to the which adde the powder of dryed red Roses, the powder of Hematites, Masticke, Frankencense, Bole Armeniacke, *Sanguis Draconis*, and the ryne of Pomegranate, of all these mixed together make a plaster, and lay it (first warmed ouer the fire) to the Infants belly.

Item, to wash the child in the water in the which be sodden leaues of red Roses, is very good.

Item, take the iuyce of Camfery, and the iuyce of Plantane, the more and the lesse, and in this put claye of an olde furnace or ouen, and make of it a plaster, and lay it to the childes belly.

To vnloose the childe being bound.

If the childe be so bound, that it cannot long time haue any stoole, then make a suppositarie of Hony, sodden till it be hard and massie, and lette the suppositarie bee of the length of your little finger, and the bignesse of two Wheate strawes bound together, then dip it into oyle, and conuey it into the childes fundament.

Item, likewise you may make a suppositarie of the stalke and the roote of Beetes, or else of the roote called Oresse, or Flourdeluce roote, made of the quantitie before spoken, and conueyed into the sitting place of the childe.

Item, to giue to the Infant as much Hony as a Pease to drinke,

drinke, and to rubbe the belly a little, and to supple it with a peece of wool dipped in Oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may giue vnto the **Parle** a medicine which hath vertue to vnbinde and loose, and the next day after let the childe sucke her, and it will loose also the childe.

Item, take of small Mallows, of great Mallows, of each an handfull, of Fenegreke and Line-seede of each an ounce, of Holyoke two ounces, of figges the number of ten, seeth all these together in water, and then stampe them in a morter, and put vnto it of Butter, and of Hennes grece, of each two ounces, and of Saffron one scruple, and make a plaster of it vpon a linnen cloth, of the thicknesse of a straw and lay it to the chilles belly a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Heleborus* both *niger* and *albus*, of each, fiftene graynes, beate these to powder, then temper them with three spoonefuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe Woll, and lay it to the Nauell the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and seeth those together till they be thicke, then make a plaster thereof, and lay it to the belly beneath the Nauell.

Remedy for the Crampe, or distention of members.

If it chance that the Infant be taken with the disease called the crampe, the which for the most part cometh of indigestion, and of the weakenes of the power attractive, and specially in such children the which be very fat and moyste, then shall yee annoynt all along the
 M ttt. backe

backe of the Infant with the oyle of blew Floure-deluce, or els white Lillyes, eyther the oyle of Rue.

If the crampe take the childe whilst it stretcheth forth the armes, legges, and other members (as we be wont in gaping or panning) then let it be bathed and washed in water, in the which Prim-Roses, Coufloses or the flowres of Camomell be sodden, or els annoynt it with the oyle of Violets and the oyle of sweete Almonds tempered together: and if the childe bee in great heate, annoynt it with the oyle of Violets, or with oyle Olyue, tempered with a little white waxe, and also powre on the childes head the oyle of Violets.

Remedie for the cough and distillation, or Catharres of the head.

Sometimes the Childe is sore encombrized with the scough, and with distillation or running of humors out of the head to the nose, the mouth, and the brest, the which ye shall remedy thus.

First powre warme water on the childes head, holding it a foote and a halfe from the childes head, and so doe continually the space of halfe an houre, and in the meane while put a little Honny on the childes tongue to chawe vpon, then put your finger into the childes mouth, and depresse or holde downe the innermost part, or the roote of the tongue next to the throate, to prouoke the childe to vomire, and to voyde the grosse and viscos humors, which bee cause of this ill.

Item, take Gumme Arabicke, Gumme Dragagant, the seede of Quinces, the iuyce of Lycorise, and Suger penidum.

dium, all this beaten together, giue euery day to the childe a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanchēd, and onely the iuyce or water of Fenell, whereof when it is well sodden, let the childe eate or drinke morning and evening, or any other time of the day.

And if it bee so that the cough haue exasperate and made rough the tongue and the roote of the mouth, then take of the seede of Quinces two spoonetullles, bruse them a little, and steepe them in warme water the space of two or three houres, then straine the viscous and grosse water from them through a strainer, and that remaineth, frye it togeather in a Frying panne with Suger *Penidium*, and the oyle of sweet Almonds thereof making an electuarium, the which giue vnto the childe to receiue: if the childe haue great heate with the cough, then adde vnto the same electuarie, the iuyce of a sweet Pomegranate.

Item, against the cough, and ouermuch beate, take the seede of white Pogie and Dragagant, of each two drams, of the seede of Gowardes foure drams, and beate all these together, and giue at once the waight of foure pence to the child, with the water in which Raysons haue beene sodden.

Item, take Raysons, and dooing away the graines of them, seeth them together with water in a Frying Pan, so that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a mortar, tempering therewithall Suger *Penidium*, and giue of this in the morning and evening to the childe.

Againe, if the cough come of a colde cause, then take a little Myrrhe beaten to powder, and temper it with a quantitie of warmed Hony, and the oyle of sweete Almondes and of this giue vnto the childe.

Furthermore, the Purse in all awayde all such things the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe things. Also shee must annoynt the Childes brest with butter, and with Di-
althea.

Item for the cough, Take Raysons, and frye them in a frying panne, then stampe them in a mortar, and to that adde as much of Sugar *Pemidum*, with a little oyle of Violets, and make an electuarie of these, and giue to the childe the maintenance of a Hasell Nut.

Remedie for short winde.

MAny times chaunceth also to Infantes difficulty of breathing or short windinelle: the which to remedie, take Lineseede, and beate it, and giue of it vnto the child with Hony: but if the disease encrease on the childe and that the winde pypes in a manner seeme stopped, then annoynt well the eares, and all the places about the eares with oyle Olyue, and also the tongue for to Prouoke vomite, and then powre a little warme water into the childes mouth to wash it with all, and giue to it a little Lineseede tempered with hony, and bearen, made after the fashion of an electuary.

Item, if the childe haue belches this also the fit: then giue vnto it the Syrope of Myrrels, other els Dates sodden with milke and flower.

Against wheales or bladders on the tongue.

Item sometimes happeneth to the children, wheales and blisters on their tongue and mouth, which things

things come of the sharpenesse and eagerneſſe of the Purſes milke, the mouth and tongue of the Infant beeing ſo tender, that the leaſt thing that toucheth it ſhall offend it: wherefore, beſides that it is great paine to the childe thus to be bliſtered by the eagerneſſe of the milke, it is alſo very perillous and dangerous. For ſuch wheales which be not ripe and ſeeme blacke, betoken death: which if they be white or yelowiſh then they be of leſſe perill.

Against this ill, take Violets and Roſes, and ſeeth them in a little Roſe water, and therewith waſh the bliſters.

Item, take the iuyce of Lettuſe, the iuyce of Perimorel, and the iuyce of Purſelaine, which when they bee well commixt and tempered togeather, annoynt therewith the whelkes. And if the foreſaid bliſters or whelkes bee blackiſh, then adde to the foreſayde iuyce, Licoriſe beaten to powder.

Item, if the ſame bee very moyſt then take Mirre, Galles, the rine of Frankencenſe, beate them well altogeather, and temper them with Honny, and annoynt the childes tongue therewith.

Item take the iuyce of Mulberies before they bee full ripe, other elſe of vnripe grapes, which is called *Vergens*, and with that annoynt the tongue.

Item, it is very good to waſh the tongue with red wine, and then to ſrew vpon it the powder of Galles, or els of the barcke or rine of Frankencenſe.

If yee will haue a quicker medicine in operation and ſharper: then take Bole Armeniacke, Pſidium, and Sumach, of each three drams: alſo of Galles two drams, of Alome one dramme, all theſe beate together, and ſearſe them through a ſear-

searfer, and strew that powder on the blisters.

Item, if these wheales be reddish and cause much spittle to gather together in that place, then let the Nurse vse such things which are moylt and colde, and let her chaw in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose water, and put on the chilles tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and doe of this on the chilles tongue in like manner: but if the wheales or blisters be somewhat yellowish, then to these iuyces spoken of before adde the iuyce of Lettuse and of Purselane: But if the wheales seeme whitish, then take of Myrrhe and of Saffron of each one dramme, of Sugar Candie two drams, and beate these to powder, and lay it on the wheales of the tongue.

Of exulceration or clefture, chapping or chining
of the mouth.

Sometimes by ireason of the hardnes of the nurses paps, the chills lippes and mouth be exulcerate, hauing in manner of cleftes and chines in them: and in this case take tozed woll, and dippe it in the iuyce of Plantane, or els in butter molten, or in fresh hens greace, euerie of them being warme, and with this annoynt the mouth and lips of the child.

Of Apostumation and running of the eares



Then that humors and matter issueth out of the eares, which properly commeth of abundant humors in all the body, and most specially in the head: then take a peece of wooll, and dippe it in hony mixt with red Wine, to the which is put also a little quantitie of Alome beaten to powder, or of Saffron then make of the same as it were a tent, and put it in the childes eare, and when the tent hath sucked and drawne to it the humours and filthynesse of the eare, then take it out and put in new, and if that which commeth out of the eare bee as matter, then take of sodden Honny, and temper it with water, put of it into the eares: or els take the powder of Galles, tempering it with Vineger, and doe likewise.

But if the child haue great paine and dolour by windiness, bentosity, and the humours in this place, then seeth Organie and Myrrhe with oyle Oliue, and so beeing warme, put of it into the eares.

Of appostumation in the head.



If there be any Apostume engendred in the head, (which many times chaunceth) the which causeth the cheekes and eyes to be greatly payned, and the eyesight to waxe wannish or tawney: then must be applied such things which may refrigerate and coole the braynes: as, take the iuyce of
Gowardes,

Gowardes, the iuyce of Nightshade, and iuyce of Purselane, and temper them with oyle of Roses, in this dip a peece of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Offswelling or bolning of the eyes.

Against swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childes eyes, and binde it to the place with a fine and soft linnen cloth: then afterward wash the eyes with water in which Camomell and Basill haue beene sodden. **If that in this swelling the eyes be not red, neyther the browes swollen:** then take Mirre, Aloes, Saffron, and the leaues of Roses, and temper all these, and steepe them in olde wine, and binde it to the childes eyes with some linnen cloth and into the childes nose put a quantity of Ambre, dissolved in womans milke.

Of the Scumme or white of the eye.

Against the Scumme or white of the eye, which for the most part happeneth to children through ouer much crying and weeping, take the iuyce of *Solatrium* and drop the same into the childes eye, and if by the same chaunce the vaine of the eyes waxe reddish, or be swollen then annoynt them with the same iuyce.

Against immoderate heat, or the feuer.

If the Infant be in great and belement beate, contrary to nature, the which is called a Feuer: First it shall be the Nurses part to eate and vse such things the which coole

coole and moysten.

Also to giue vnto the Infant of these things following. The iuyce of Pomegranate, the water of Gourdes, Sugar, with a little Camphery mixed therewithall, tempered well togeather, *Item*, it is very good to prouoke it to sweating.

Item, take of the iuyce of Wormewoode, of Plantane, Mallowes, and Singrene, and temper them all together, and seeth them a little on the fire, in the which also mixe Barley meale, and make a plaster of all these, and lay it to the childes breasts. Also take the oyle of Roses, and the oyle of Poplar, and mixe them togeather, with this oyntment beeing colde, annoynt the childes forehead, the temples, the armes, the hands about the wrestes, and the pulses, and the feete about the ancles.

Item, take of Barley meale, and of dried Roses and powdered, and temper these with the water of Roses, and the water of Endiue, & make thereof on the fire a plaster, the which lay to the childes brest somewhat warme.

Also as often as the child is washed, let it be don with water in which is sodden such things which coole: As Lettice, Purslaine, Endiue, Plantane, and such other,

Against fretting or gnawing in the belly.

If the child be hered with fretting & gnawing in the belly, the which things ye shal know by the inmoderate crying of the child, and that it turneth from one side to another, with great crying: then shall you take warme water, wherein hath beene sodden Lauender, Cummin, Fennell seede, or the seede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of Wooll, and therewith

therewith soke the childes belly oftentimes.

Against swelling of the body.

Vhen the childes body, or any part thereof is swollen and puffed up: then take the toppes of Elder tree, and of Walwort, and seeth them in white Wine, and therein lappe the Infant, especially if it bee not taken with ouer great heate: but if so be that with swelling in the head the belly bee swollen also, then take Myrrhe, Aloesepatike, and Saffron, and beate them altogether, and temper them with the iuyce of Beanes, and lay it to the childes head.

Against often sneesing.

Sometimes the Infants be sore troubled and vexed with often sternutation and sneesing, which thing if it come of the Apostume in the head: then shall yee minister such things to the head which refrigerate and coole, whether it bee oyles, oymntmentes, iuyces of the hearbs, or other things. If this come of any other cause then of Apostume: Take Basill, be it greene or dry, and put of the iuyce or powder of it into the childes nose. But if this sneesing come and begin with beate, and that the childe esies seeme as they grew inward for paine thereof: then lay to the childs head the leaues of Purslaine, or Go-ward, cut in thinne slices, and tempered with oyle of Roses, and Barly meale, and also the yolke of an egge.

Of

Of whelkes in the body, and the cure.

These whelkes if they appeare blacke vpon the body they signifie perill of life, and so much the more, the greater quantitie that there is of them: but if they seeme whitish or reddish, it is perill, and may easily bee cured. Wherefore take the leaues of the redde Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloath, and soke therewith the whelkes. Item likewise it is good to annoynt the same with the oyle of Roses, of Myrtils, and *Tamariscus*. If the whelkes be white or reddish, then let them bee rype before ye minister any thing to them: and when they be open and begin to matter, then to cleanse, purifie, and to dry them being ripe and broken, it is very good to wash the same whelkes with Mulsu or Hydromell, in which Salt-peter is dissolued. Mulsu and Hydromell, is water and hony sodden together.

Against swelling of the coddies.

Many times chaunceth to children (tho20m ouer much crying) swelling about the Coddies, and sometimes bursinesse, and swelling in the inner part of the thighes the which swelling sometimes cometh by inflammation of great heat, and sometimes with onely windinesse. If it come of windinesse, then the Coddies will sometimes appeare so stiffe as a tabour, & shine as it were an horne. The remedie for this is, take a quart of double beare woort, and therein seeth of the leaues of Bay halfe an handfull, of Rue a quarter of an hand.

handfull, of Fennell, Dill, and Camomell, of each a meane handfull, cut and bruse all these hearbes together, and seeth them from the quart to the pynte, then strayne them strongly from the liquor, in which liquor seeth so much Beane flower as may serue to make a plaster, thereto adding at the latter end two or three spoonefulles of oyle Camamell, and lay this plaster hot to the coddles. **If the swelling come of heate,** then alay the same with some colde hearbes, such as I haue oftentimes spoken of before.

Against swelling of the Nauell.

ALso sometimes the childees Nauell swelleth, and especially straight after the birth when it is cut. For this, take Spike celtike, and seeth it in the oyle of Almondcs, mixed with a little Turpentine, then in this dippe woll, and lay it on the place.

But if so be that this swelling come of ouermuch crying, cough, or of a stroke or fall: Then take bitter Lupines, and the powder of faire olde linnen cloath burnt to powder, and temper these with red wine, and then in this dip a peece of tow, and lay it to the Nauell.

Against vnsleepinesse.

Against vnsleepinesse, that is when the childe is destitute and wanteth his due and naturall rest, all the while crying and weeping. For this take two heads (with the seedes therein containd) of white Popie, and with one spoonefull of Rose water, and three or foure droppes of Vineger, stampe them in a morter reasonably then adde thereto two spoonefulles of womans milke, and the

the waight of an halfe peny of Saffron, with halfe a spoonefull of Barly flowre, the which yet stampe a little togeather againe, and then lay it in a fine thinne double linnen cloath and apply it to the forehead from one temple to the other.

Item, giue the childe to drinke a little of the Syrope of Popie, Also to annoynt the temples with the oyle of Popie, is very good.

But if this vnsleepnesse come of the impuritie of the Purples milke (as many times it dooth) then take of the oyle of Violets, and put vnto it a little quantitie of Vineger, and of this liquor drop oftentimes into the childes nostrilles, Or els take the oyle of Roses, and temper it with the iuyce of Lettuse, and therewith annoynt the head and the stomacke of the childe, And further, see that the Purples milke may be amended.

Against yexing or the hyckor.



His yexing commeth eyther of coldnesse of the stomacke, or els of ouermuch fulnesse, or for lacke of meate, and emptines of the stomacke, or els by some hotte and cholericke qualitie, biting vppon the mouth of the stomacke.

As often as it commeth by the aboundance of meate and fulnesse, the remedie is to prouoke it to vomit. If by coldnesse of the stomacke, then annoynt the stomacke with the Oyle of Bayes warmed, other els lay to the stomacke a plaster made of the seede of Dill, beaten and tempered with the iuyce of Mints.

But if it chance by any heate or colliericke qualitie, then take the oyle of violets, or of Roses, the iuyce of Endiue,

D

or

or of any other such hearbes, the which haue power to infri-
gidate and coole, and temper the same with womans milke,
and annoynt therewith the childes stomacke.

**And when it proceedeth by defect and lacke of meate
or emptinesse of the stomacke,** then giue to the childe to
feede vpon milke, and other good holesome thinges to sup,
neither passe not greatly though the childe reiect a vo-
mit by againe that the which it receiueth, for so much
euer will remaine in the stomack that shalbe sufficient
to sustaine it, and meanelly to nourish it,

Against often parbreaking by weakenesse and feeblenes
of the stomacke.



Against ouermuch parbreaking, beate
foure graines of Cloues, and giue it to the
child to drinke, with foure or fine spoonefuls
of red Wine.

Item, take of Masticke, white Franken-
cense, and the leaues of the redde Rose, so
much as shall be sufficient, and all these beaten together, tem-
per them with the iuyce of Myntes, and make a plaster of it,
laying it to the childes stomacke. **But if the childes vom-
iting be very belement,** then put vnto these foresaid things
a quantitie of Rose Vineger.

Item, take fine meale, and bake it so hotte in an Ouen, or
else in a frying pan ouer the fire, till it waxe browne, then
beate it to powder againe, putting it into Vineger, and to
these adde the yolke of an Egge hard roasted, Masticke, Fran-
kencense, and Gum Arabicke, and temper all these with
the iuyce of Mintes, making of it a plaster, the which lay
to the childes stomacke, and to the childes mouth and nose,
hold.

hold a warme tost of bread,

Causes of this ill be thzee. The first, if the childe haue taken moze milke then it is able to concoct and digest. The second, if the Nurses milke be ouer thinne, waterish, and fluisb. The third, if the same milke be impure, feculent and corrupt. These causes prouoke vomite, and especially if the childe also haue a weake and waterish stomack: wherefoze ye must helpe the Infant after this manner.

First let the childe sucke lesse then it did before, and then also marke that which the childe doth parbreake, whether it sauour sharply like Vineger, and that it be whitish: For if it be so, then take of white Frankencense viii. gaines, of dried Rue xx. graines: beate these to powder, and giue it to the childe to drinke with the syrope of red Roses.

Or else let the Nurse chaw Cummin, and so put it into the childes mouth: Giue also of the syrope of Pomegranets, with the powder of drie Mints to the childe.

Take Masticke, *Accatia*, *Xilooloes*, Galles, white Frankencense, tosted bread, of each like much, beate them together, putting to of red Roses, and tempering it with the conserue of Roses, and lay it to the childes stomacke.

But if it so be that the parbreaking of the childe sauoz not after the fashion of Vineger, but after some other soure sauour, & that it be not whitish, but pale oz yello-wish: then giue it the iuyce of Quinces, and lay this plaster vnto the childes stomacke. Take Barly meale, wilde Mulberries, and *Psidium*, beate all these together and temper it with Rose water, and lay it to the childes stomacke.

And furthermore, if the childes stomacke be souewhat waterish and slow in digestion: then annoynt it with the water of Roses, in the which Muske hath beene dissolved

or els the water of Myrtiles, and giue it to drinke the iuyce of Quinces, with a little Cloues and Sugar, or with a scruple of Nutmegs therewith tempered and mixed,

Against fearefull and terrible dreames.

Also sometimes the childzen be hexed and bnguted with fearefull and terrible dreames in their sleepe, which thing for the most parte commeth of the abundance of foode, & ouermuch meate or drinkes, which for the superfluitie thereof cannot be concoct ne overcome of nature, wherefoze necessarily it putrifieth and corrupteth : the noysome and hidious vapours whereof, flying vp to the head in time of sleepe, cause these terrible phantasies in the sleepe. And thus it may be remedied. First take heede, that yee lay not the childe to sleepe straight after it hath fed, and also let it lick a little Hony, swallowing it downe, so that by it, such things the which be somewhat hard to digest and concoct, may the sooner be digested, and the refuse the more easily to descend into the guttes.

Item, euery day giue to the Infant halfe a dramme of the Electuarie called *Diamuscum*, or *Diaplicis*. Also Triacle in this case is very good, taken with milke, as saith *Rasis*.

Against issuing forth of the Fundament gut,

For the issuing forth of this gutte : when the childe laboureth to ease it selfe : Take Myrtils, Acorne cuppes, redde Roses dryed, burnt Hartes horne, burnt Alome, Goates hoofe, *Baluastium*, and Galles of each lyke much, and seeth all these together with water, so long till the

the water haue receiued the strength of the ingredience, and with this water being warme, wash the gut, and so conuey it into the body againe, as I haue taught you in the second booke.

Against Tenasmus.



Tenasmus is a disease when the childe enforceth it selfe to the stoole, and yet can doe nothing, the which thing oftentimes chaunceth to children, most commonlye proceeding of cold. Against the which, ye shall vse these remedies. Take Garden Cresses and Cummin seede, of each like much, beate them together, and temper them with old butter, and giue it the Childe to drinke with colde water.

Item, take Turpentine, and lay it vpon coales, whose fume let the child receiue beneath in the fundament, the fume being inclosed round about with clothes.

Item, take Tarre, and likewise make fume of it, receiuing the fume as before.

Against wormes in the belly.

Sometimes there breede Wormes in the guttes, of the bignesse and quantitie of such as are wont to be in old Cheese, called Whites, and some like Lice. And sometime in the belly are engendred wormes of the bignesse of earth Wormes, called Castes. Against these vse this remedy. Take the water of *Centumnodia*, and giue it to the childe to drinke with milke.

Item, take of white Corall, the scraping of Iuory, of

Harts horne burnt, and of Iroes, of each a scruple, of Suger Candy one ounce and a halfe, of the water of *Centummoia*, so much as shalbe sufficient to temper all these things before, and of this make suppositaries, ministring to the childe every day the waight of two drammes.

Otherwise, according to Rasis minde. Take of Cummin seede as much as shall be sufficient, and temper it with Oxe gall, making thereof a plaster, the which yee shall lay to the Infants Nauell.

Item, Oyle Oliue taken and drunken a small quantity thereof, is very good to kill all manner of Wormes which breede in the gutte, neere to the fundement. Also take the finest Cotten, and thereof make suppositories, the which yee shall annoynt with the oyle Wormewood, or of Rue, or of the Kernels of Peaches, or the oyle of bitter Almonds, and so to conuay it into the childes sitting place.

Item, it shall greatly profit the child, if it be washed in the water in which is sodden Wormewood, and the leaues of Peaches.

Item, an oyntment for the same. Take of Wormewood, and of Lupines, of each two drams of *Siler montanum*, Cummin, Cockle, Centory, and *Centonicum*, and of Harts horne burnt, of each foure drames, all these things beaten together, temper them in the oyle of Wormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment and annoynt the childes belly therewith by the fire, or in some warme place.

Item, take of Cockle two drams, of Wormewood and Masticke, of each one dram, of Aloes, red Corall, of each two drames, of *Coriander perparot*, sixe drams, beate all these well together. **Adde also to these,** of Rye meale three ounces

ounces, of Lupines beaten to powder, six drammes, of Saffron two drammes, temper all these in two ounces of the iuyce of Rue, and foure ounces of the iuyce of Wormewood, or of the oyle of the same, and make hereof a platter, and lay it vnto the childs Nauell the breadth of an hand.

Item, giue the childe the waight of foure pence of the powder of *Aloes Cicotrine*, with fayre water first sodden and sweeted with Suger, or else with singe Beare: and this no doubt is soueraigne.

Item, against the great and long *Wozmes*. Take of the iuyce of Wormewood, and of Oxegall, of both two ounces, of *Colocynthis* viii. drams, temper all these well together, adding to it a little wheaten meale, and make hereof a platter, the which lay to the Nauell of the childe.

Item, a bathe for the same.

Take Wormewood and Gaulles, and seeth them in water, and let the childe be bathed in it vp to the Nauell.

*Of chafing or galling in any place
of the body.*

Against galling or chafing of the childes skinne, by reason of the acrimonie and sharpnesse of bzine or sweat: Take Myrtills and beate them to powder, and strew thereof on the place.

Item, take of *Irees*, of the red Rose, of Cyprus, of *Tragacantium*, so much as shall bee thought sufficient, and beate them all, or part of them, and strew of the powder on the chafed place.

Item, take of the oyle of Roses one ounce, of white
N iiii. Fran-

Frankencense one dramme, and melt these together, and take eight graines of Camphire dissolued in Rose water, and mixe therewithall, and of all this make an oyntment, and annoynt the chafed place therewithall. Also *Vnguentum album*, and *Vnguentum rubeum* be good for this purpose,

Item, the decoction and fomentation with the water wherein Planrane, Knot-grasse, Docke rootes, or *Bursa pastoris* is sodden, is very good for the same.

Of the falling sicknesse.

Sometimes the Infants bee bered and encombred with the falling sicknesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which, is colde and ill humors in the head and braines. Another is, that it taketh this infirmitie after the byrth by some accidental cause, in which case, if it leaue not the child being a man child, before he be xxv. yeres of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of medicines, then is it like neuer to depart from them.

Againe, if this disease come not by nature, but by some accidental cause afterward: then giue diligent heed that the Nurles milke be very good and conuenient to the childes Nature. And for the same purpose, if necessity require, it shall bee very good to purge and cleanse the Nurles body with due and meete medicines, and shee must auoid all such things the which do coole and moisten: and to suffer the child to receiue no more milke at once, then it may be well able to digest,

Against

Against this cruell disease, authours much commend the roote of a Pionie, onely handged about the childes necke.

Item, the same roote dried and beaten to powder, and so oftentimes giuen to the childe to take, somerimes with drinke, sometimes with potrage, pap, or milke, or any other wayes, Likewise the feede of Pionie is very good.

Furthermore powre now and then into the childes nosethrilles, Oyle of *Castorium*, or the oyle of *Costus*, or of *Eusorbum*. Also let the childe smell to Rue, and to *Afa fetida*.

Item, to hang *Fiscum quersinum*, which is gathered in March, the Moone decreasing, about the childes necke, is very good. Diuers other things there be, which might be here rehearsed, but this shalbe sufficient at this time.

Consumption or pining away of the body.

Vhen the Infant falleth away, and the flesh rebateth, remayning nothing but as it were skin and bone, and thereby the child waxeth sickely: Then let the Infant bee bathed in water, in which hath been sodden the head and the feet of a Weather, so long till the flesh part from the bones of his owne accorde: and euery time that the childe cometh forth of the bath, first let it be wiped and dried cleane, and then annoint it with this oymntment. Take fresh Butter, oyle of Violets, and oyle of Roses, of each one ounce, of the fatte of fresh Porke halfe an ounce, of white waxe two drammes: melt all these things together, and make an oymntment of it, annoining therewith the childes body.

Item, take white Waxe, Swines grease, Sheepes tallow, fresh

fresh Butter: melt all these things together, and straine them making of it an oynment, and annoynt the childe withall once or twise euery day. But the chiefe hope of restaurati-
on, must be in light, restoratiue and pure nourishing
meates.

Of lassitude, wearinesse or heauinesse

of the childes body,

Sometimes it chaunceth that the childe members of
the body be so feeble, as though it had the poulsey, so
that with those parts of the body the child cannot help
it selfe, neither can it lift by the hands, armes, ne stand
on the feet. If the child haue this disease whilst it suck-
eth, then let the Nurse be comforted and strengthened
with such things the which haue vertue to beate and
to dry. Also let the Nurse feede onely on roasted or fried
meates, and that she forbear from Milke, Fish, and hard or
salt powdered flesh: for commonly this disease springeth of
cold and moyst humours, beseeing the sinnewes.

Furthermore, let not the Nurse vse any watered Wine,
or mixed, but meere and in his owne kinde: and let her
bath the child ener before she giue it sucke, after annoynting
it with oyle of *Castorium*, or the oyle of *Costum*, and let
the child drinke euery day a quantitie of this electuary
following.

Take garden Mint, Cinamome, Cummin, drye Roses,
Masticke, Fenegreke, *Valeriane*, *Amios*, *Doronicum*, *Zedo-
arium*, Cloues, Saunders, *Xilooloes*, of each a dramme, of
Muske halfe a dram, beate all these to powder, and confict
them with clarified and deputed Hony, making thereof
an electuarie of the which euery day giue vnto the childe
the

the weight of two pence to drinke with white Wine. If the childe haue this disease in euery part of the body, then take an ounce of Wax, and a dram of *Euforbium*, the which *Euforbium* yee shall beate in a mortar with v. or vi. droppes of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto so much oyle as may be sufficient to make a seare-cloth, and lay it to the reynes of the backe.

Of trembling of the body, or of certaine members of the body, called the Palsey,

If the childe happen to be dexed with trembling, or shaking of the body, or the parts thereof, so that yee feare the Palsey of the same part, or that the falling sicknes should ensue: then remedy it after this meanes. Take the oyle of Roses, and the oyle of Spykenard, and temper them together, warming it, and therewith annoynt the backe or reynes, and the other shaking members: ye may also take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and such other.

Item, to bathe the childe in the decoction of Rosemary, Sage, Time, Hyssope, Sauery, Alexander, Smallage, &c. is very soueraigne.

If you cannot cure it by this meanes, then demand farther counsaile of the Physicians.

Against the strangurie or stone, with stopping of the Vrine.

Strangury, Dislury, and the difficultie in making of water, oftentimes chaunceth to childzen by reason
of

of the stone, or abundance of grauell, other els many times of some other viscus, fluite, & flegmatike matter, in maner & forme of ozeggs or rags ouerthwarting and crossing the passage, wherby the vyne should passe forth, in such wise, that (without great paine) the child cannot make water, and that yet but in small quantitie at once.

Which of these wayes soeuer it come, it shall bee very good to bath the childe vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Linfeede, Lillie rootes, Fenegreke, and sauery, other els with a sponge or double linnen cloth dipped therein, eftsfoones to foment the share and neather part of the belly against the bladder.

But in men children chiefly, foment them on the straights, betweene the fundement and the coddles, the which place in Latine is called *Peritoneum*, for in them lyeth the necke of the Bladder. After this bathing or fomentation, drye the places fomented, and whilest they be yet red with bathing, annoynt them with the oyle of Scorpions, to bee had at the Apothecaries, or els the oyle called *Petroelum*.

And if further neede shall require it, ye may apply this plaster following to the foresaid places. Take of Parsley and of Alexander, of each halfe an handfull, of Peritorie Mallowes, Holioke rootes, of each an handfull, seeth these hearbes togeather in good stale Ale, till such time as they bee soft, then powre out the Ale from them, and stampe the hearbes in a Stone mortar, adding thereunto of the seedes of Fenegreke and Line, of each halfe an ounce, being first beaten to subtrill powder.

Item, of Cummin seede the waight of foure grotes, beaten likewise to fine powder, of the Oyle of Scorpions, *Petroelum*, or other appertiffe Oyle an ounce and an halfe: of all these

these well commixed together, make a plaster, and lay to the places aforesaid. To speake of any medicines to be administered in wardes, it is but folly, for so much as it is so hard to cause a childe to take any thing within forth.

This difficultie in making water, may ensue by other meanes, whereof we neede not to speake at this time.

Of goggle eyes, or looking a squint.

If the childe haue goggle eyes, or that it looke a squint, then first set the cradell in such a place, that the light may come directly and right in the childes face, neither in the one side, neither in the other, neither about the head, least it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season sette a Candell on the contrary side, so that by this meanes, the goggling of the eyes may bee returned to the right place. And further it shall bee good to hang clothes of diuers and fresh colours on the contrary side, and specially of the colour of light greene, or yellowe, for the childe shall haue pleasure to beholde these strange colours. And in returning the eye-sight toward such things, it shall be occasion to rectifie the sight againe. And this shalbe sufficient for this time, of the diseases of children after they be borne, making here an end of this third Booke, for this time.

Of

186 *The fourth Booke of the byrth of mankind.*

Of such things the which shall be entreated in this
fourth Booke, CHAP. I.



Ere in this fourth Booke (by the
leau of God) shall bziestly be de-
clared such thinges which may
further oz hinder the conception
of man, which as it may be by di-
uers meanes letted and hindzed,
so also by many other wayes, it
may be furthered and amended.
Also to know by certaine signes
and tokens, whether the woman bee conceived oz no,
and whether the conception be male oz female, and fi-
nally certaine remedies and medicines to further and
helpe conception: and thereafter we will (according to
our promise in the Prologue) set forth certaine bellyfi-
ng receiptes, and so make an end of this whole Trea-
tise.

Of conception, and how many wayes it may
be hindred and letted. CHAP. II.



Here is nothing vnder heauen,
which so manifest and plainly
doth declare and shew the mag-
nificent mightinesse of the omni-
potent liuing God, as doth the
perpetuall and continual gene-
ration and conception of liuing
thinges heere in earth, by the
which is laued, prozozed, & aug-
mented

mented the kind of all things. And where that this Almighty Lord & Creator hath so instituted & ordained, that no singular thing in it self (here vpon earth) should continually remaine and abide: yet hath he giuen from the beginning and intinded such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselves, and vnto their owne similitude, in the which alwayes is saued the seed of posterity. Were not this prouision had by almighty God, the nature and kind of al maner of things would soone perish and come to an end, the which vertue and power of generation many times doth halt and misse, by defect and the contrary disposition in the parts generant: As yee may euidently see in the sowing of Corne, & all other maner of seede. So that there bee in all maner of generation three principall parts concurrent to the same, the Sower, the seed sown, and the receptacle or the place receiuing and conteyning the seed. If there bee fault in any of these three, then shall there neuer be due generation, vnto such time as the fault be remoued, or amended.

The earth vnto all seeds, is as a Mother and Nurse, containing, clipping, & embracing them in her wombe, feeding and fostering them as the mother doth her children in her belly or Matrix, vntill such time as they come vnto the growth, quantitie, & perfection due vnto their nature and kinde: But if this seed conceived in the bowels of the earth, do not proue or fructifie, then be thou sure that eyther there is lette in the sower, in the seede, or els in the earth.

The earth may be ouerwatrish, dankish, or ouerhott, & dry, or els full of stones, grauell, or other rubbish, or
full

full of ill weeds, which may strangle & choake the good
 cozne in his growing: also the seede may be putrified,
 or otherwise viciate and corrupted, & so the life & spirit
 of it banished away and destroyed. The sower may in-
 ordinately strewe and cast the seede on the earth, &c. So
 that if there be no let in none of these parts concurrant
 to generation, or that the lets be remooued and done a-
 way, then doubtlesse will ensue multiplication and en-
 creasment of that kinde, of the which the seed commeth
 according to the natural inclination, the which almighty
 God hath implanted and set in the kind of all things.

How many wayes conception may be letted,
 and how the causes may be knowne.

CHAP. III.



Very thing then, the which dooth
 encrease in this kind, must first be
 conceived in the Wombe and ma-
 trix of the Mother, which is apt &
 conuenient for the receipt of such
 seede. And as I sayde before) as
 there may bee defect and lacke in
 the Mother, receiuing the seede,
 so may there be fault and defect in

the Sower, and in the seede it selfe also.

And in women three or foure generall causes by the
 which the conception may bee impedit and let: ouer-
 much calidty or heat of the matrix, ouermuch coldnes
 ouermuch humiditie, or moistnesse, and ouermuch dry-
 nesse. Any of these foure qualites exceeding temperan-
 cie, may be sufficient causes to let due conception.

Where-

Wherefore the right excellent Philisition Hypocrates in the first booke of his Aphorismes saith. All such women the which haue colde and dense Matrices cannot conceiue, and such as haue moyste and waterish Matrices, cannot conceiue, for the power of the seede is extinguished in it: also hauing dype Matrices, conceiue not, for the seed perissheth for lacke of due nutriment & foode: but that Matrix the which hath all these qualities in temperancie, that is fruitfull. This is Hypocrates saying, the which thing also may be well perceiued by a familiar example of sowing of cozne.

For if it be sown in ouercold places, such as be in the parts of a country called *Scythia*, and in certaine places of *Almaine*, or in such places where is continuall snow, or frost, or where the sunne doth not shine, in these places the seed or graine sowne, will neuer come to p[er]fecte, nor fructifie, but thorow the hebenent coldnesse of the place in the which it is conceiued, the life and quicknes of the graine is utterly destroyed and made voyde.

And further, as concerning ouermuch humidity, if ye sow your graine in a fen or marsh and watery ground, the seed will perish through the ouermuch abundance of water, which extinguisheth the liuelines and the naturall power of the graine and seede.

Likewise if it be sown in such a Countrey or place where is ouergreat heat, not tempered with water and raïne, or if the yeere be so dype, that there come no raïne at all to alay the extreame and feruent heate of the sun: then shall the seed sown, wither and dyp away, and the power of it be consumed and burnt.

And if it be sown in dyp places, where neuer cometh raïne, or on the sand & grauelly places, in such a place

the graine can neuer take, ne proue, ne be conceiued in it, to come to any fruit or profite.

Wherefore, if the matrix be distempered, by the excesse of any of these foure qualities, then must ye reduce it againe to temperancie, by such remedies as I shall shew you hereafter. Likewise may there be defect and lacke in the man: as if the seed be ouer hot, the which the woman shall feele as it were burning hot, or too colde, the which she shall feele as it were in manner cold as yse, or too sluye or thin, &c. Diuers other wayes also it may be letted, which shall not need here to be rehearsed.

Now if the woman cannot conceiue, the cause coming of ouermuch frigiditie or coldnesse in the matrix, that shall she know by these tokens. She shall feele great cold about the sides, the reines of the backe, and the matrix, her vrine shall appeare white and thinnish, & sometimes also somewhat spisse and thicke, and all manner of colde thinges shall noy her, hot thinges shall greatly comfort her.

But if it come by ouermuch humiditie of the matrix, that shall shee know by these signes. If the bodie of her be of a fat and grosse disposition, if with her flowres issue forth at the beginning and the latter end of them, certaine viscos and watery substance, and that her vrine be white, thicke, & sometimes as it were milke. Also that she feele great colde and paine about the matrix and priuie parts, and much dolour in her sides, and in the reines of her backe.

And when ouermuch heate or dryth in the Matrix is cause of the hinderance of conception, then is the vrine high coloured, red, or yelow, being thin, with certaine moles appearing in the water: the woman hath great
thirst,

thirst, and bitter rising or belchings out of the stomack into the mouth. And many times they that are in this case, are very spare & leane in al their body, hauing also but small quantitie of flowres, the which thing may hapen, either by ouermuch watch, or ouermuch fasting, labour, trauaile, sorrow, sicknesse, &c. But such women which naturally are thus spare & leane, may very hardly be brought to a temperance againe, and be made apt to conceiue. And this shall be sufficient for this time, to knowe which qualitie by his excesse causeth sterility. Now wil we shew how it shalbe known, whether lack of conception bee in the woman, or els in the man, and how to know whether the woman bee conceiued or no, according to the minde of right expert Physicians.

How to know whether lacke of conception be of the woman or of the man, and howe it may bee perceiued whether she be conceiued or no. Chap. IIII.

If ye bee desirous to knowe whether the man or the woman be hinderance in conception: Let each of them take of Wheate and Barly cornes, & of Beanes, of each 7. the which they shal suffer to be steeped in their seueral bryne the space of twenty & foure houres: then take two pottes, such as they let Self-flowres in, fill them with good earth, and in the one let bee set the Wheate, Barly, & Beanes steeped in the mans water, and in the other the Wheate, Barly, & Beanes steeped in the womans water, and euery morning the space of viii. or x. dayes, let each of them, with their proper bryne, water the said seeds sowne in the foresaid pottes,

and

and marke whose pot doth proue, and the seeds therein contayned doth grow, in that partie is not the lacke of conception, and see that there come no other water or raine on the pottes; but trust not much this farre set experiment.

Item, according to Hipocrates writing, if ye wil know whether the fault bee in the woman or no, then let the woman receiue into her body vnderneath, being well & closely closed round about, the fume of some odoziferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum Aloes*, *Muske*, *Amber*, and such other, and if the odour and saviour of such things ascend thorow her body hyppie vnto her nose, yee shall vnderstand that sterillitie commeth not of the womans part: if not, then is the defect in her. Item, if she take Garlick, being pilled out of the husks and conuay of it into the priuate parts, and if the sent of it ascend by thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason and appearance, yet be they not alwaies infallible, but only likly whether she be conceiued already or no, ye shall know by these signes. First the flowes issue not in so great quantitie as they are wont, but waxe lesse and lesse, & in manner nothing at all commeth from them. Also the breasts begin to waxe rounder, harder, & stiffer then they were wont to be: the woman shall long after certayne things, other wise then shee was vsed to doe befoze that time. also her vyne waxeth spith and thickeish by retention of the superfluities. Also the woman feeleth her matrix very fastly and closely shutte, insomuch that as Hipocrates saith the point of a needle may scarce enter.

Item, to know whether she be conceiued or no, according

ding to Hypocrates mind, in the v. of his Ampho. Giue vnto a woman when she is going to bed, a quantity of Millicratum to drinke, and if after that drinke she feele great paine, gnawing and tumbling in her belly, then haue ye sure that she is conceiued. This Millicratum is a drinke, made of one part wine, another part water, sodden together with a quantitie of Hony.

But if ye be desirous to know whether the conception be man or woman, then let a drop of her milk or twaine be milked on a smooth glasse, or a bright knife, other els on the naile of one of her fingers, & if the milke spread abroad upon it by and by, then it is a woman child: but if the drop of milke continue & stand still upon the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shall the woman with childe be well coloured, & light in going, her belly round, bigger toward the right side, then the left (for commonly the man childe lyeth in the right side, the woman in the left side) and in the time of her bearing she shall better digest and like her meate, her stomack nothing so que- tie ne feeble.

Of certaine remedies and medicines which may further the woman to conceiue. Chap.V.



A sterilitie then for the most part ensueth and commeth of the distemperancie of one of these foure forenamed qualities, wherefore the remedy and cure of the same when it chaunceth, must bee done by such things the which haue contrary power and operation to the excessive quality for by that shall it be reduced to his temperancie again

¶ iii.

As

As if that coldnesse and moystnesse exceeding temperancie in the Matrix be occasion of sterilitie, then must the apply such things to that place the which be of nature hot and dry, the which may califie and warme the place, and also drye by the ill moystnesse and humors contayned in the same, hindering conception.

And because that the most generall and common cause of sterility doth proceed of cold, waterish, and flegmaticke humors, which bedewing the inner sides and hollownesse of the Matrix, with the port and mouth thereof also, causeth that the seede sent from the man into the womans wombe or Matrix, cannot there remaine ne cleave: neither is the mouth or port of the Wombe apt or able to close it selfe sufficiently after reception of the seed, the flegmie and slimie humours with standing it, the which vntill they be discussed, or dried away, the seed alway slippeth and slideth forth as fast as it entreteth in.

Wherefore to remedy and to do away the foresaid impediment, ye shall vse the meanes that followeth.

First, within a day or two after the womans Termes be passed, let her by the aduice of some Physitian take a Purgation, which may purge flegme and waterishnesse, and then the next or the third day after, let her sit in a Bath vp almost to the Nauell, in the which Bath yee shall decoct and seeth these Hearbes following. Take of Baye leaues, Mallowes, red Mintes, Mirtilles, Camomell, Maioram, Marigoldes, of each an handfull of Sage three handfulls, of Mercurie and Brankursin of each two handfulls, seeth all these hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe Redde Wine, in this bath let her remaine the space of a good halfe
houre

houre, and a little before that shee come soorth of the Bath, giue her to drinke of this electuary following.

Take of Spike, Nutmegges, Cloues, Galingall, Cinna-
mome, and long Pepper, of each the waight of a groate, of
Annis seeede the waight of two grotes, of Sage leaues dried,
the waight of three grotes, all these things (each by them-
selues) beaten to small powder, temper them altogether in
so much pure clarified Hony, as may be sufficient to receiue
all the powder, other els commixt with this powder so
much fine Suger, as the waight of the powder amounteth
vnto, whereof yee shall giue vnto her at once the waight
of two grotes, with viii. ix. or x. spoonesfulles of good
White or Claret Wine, or els with good Maluesey or Mus-
cadell.

And all this must be done eyther fasting in the mo-
ning, one houre befoze breakfast, or dinner, other els, vi.
or vi. houres after dinner, so that it be not done vpon a
full stomack. But if ye take the bath and the Electuarium
in the morning, then at night thre or foure houres after
supper, let her recetue vnderneath her clothes, the va-
pour of these things following, into the priuitie. Take
of Lauander dried, of vnset Time, Bay berries, Iuie leaues of
each halfe a little handfull, of white Frankencense the waight
of foure grotes, of Sage dried, or other, two little handfuls
of Rosemary leaues one handfull, seeth these together in
faire water, and when they be perfectly sodden, then let the
woman set her selfe ouer the vapour thereof sitting groue-
ling, other els on a couer made for the nonce with a
tunnell or conduite, thorow the which the vapour may be
directed into the womans priue passage, the neere thereby,
that the vertue thereof may approach vnto the wombe or
wombe port.

Yee may also in the same water dip Wool, or els fine linnen cloutes, and so conuey it into the priuie passage, there to remaine the space of one or two houres. This bath, electuary, and vapour, I counsell them that haue néede, to vse them the space of thre dayes continually, and then, the thirde night to company with her husband, and by the grace of God she shalbe sped.

There be sometimes, that with the vse of the bath only, or the electuary alone, either the vapour, without any farther remedy, haue bene aptified to conception, but who that vseth it as is aboue mentioned, worketh the surer way.

These shalbe sufficient remedies for want of conception, proceeding of cold, moyst, and flegmatick humidities. Now if it come by any distemperancie in heate & dryeth then let her be purged of collicke, or other unkind heate bred in the body, by things apt and meete for that purpose, and then afterward to vse bathes, electuaries, and vapours, of moderate cooling things, as of Roses, Violets, Lettuse, Purslaine, Plantane, and diuers other.

But forasmuch that most commonly the unaptitude of conception (in women hauing their health) springeth of the superfluitie of colde & moyst humors (whereof we haue already spoken) therefore all other impediments left apart, ye shall holde ye content for this at this time. For if I would make mention of all the occasions wherby conception may be let or impede, then should I here alleadge and bring in all the diseases that may happen to a woman in that parte, with the remedies thereof, which were a long worke, and not proper for this volume.

In this vi. Chapter is entreated of diuers bellifying receipts,
as yee may hereafter read.



The embellishing or bellifying medicines wherof I intend to speake here, be not to be vnderstanden to be of that sort, whereby any adscititious or outward forraigne beautie or set coulers should be acquired or gotten the which farre set & damnable curiositie, I doubt not but that all honest & vertuous sad women do vtterly abhorre and contemne: but here mine only meaning is, to shew how to remoue certaine blemishes, & as it were weeds of the body, through the which many times the naturall beautie thereof is obscured & defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and looked vnto, the weeds entermingling themselves among the good hearbes, wil deforme & emperish the good grace of them. For in the earth, be it neuer so wel diligented & picked, yet alwayes therein will remaine some sparkes and seeds of vnlooked for weeds, the which euer, when time and season serueth, Nature thrusteth forth.

Likewise in the body of man, among the good and necessary humours is some sparke or qualitie of ill & vn-necessarie humors, with the which nature being offended and cloved, expelleth and driueth them forth sometimes into one place, & sometimes into another, according to the aptitude or feeblenesse in resistance of the place receiuing it, and the force or violence of nature (therewith graued) sending it, so that the superfluities found in the vpper part & face or superficie of the skin, ensueth

ensueth by the superfluitie & dominion of like matter contained and commixed in the vaines among the blood, and is a great euidence and testimonie thereof. But here I will not speake of all kinds of vttter diseases springing of this inward corrupted humours, but onely such things as commonly chaunce to men and women without any imperishment of their health.

As for example, first I will briefly declare the filthines of the head, called in Latine Perrigo, in English the Dandruffe of the head, the which is, when that the kembering and scratching of the head, certaine white scales, as it were bzanne, falleth off from the head, and lyeth very thicke among and vnder the haire.

Of the causes and remedies of Dandruffe,
of the head,

The cause of this Dandruffe commeth by abundance of flegmaticke humours, commixt with the blood, the which dayly and hourely by incessable sweating, euaporateth & issueth forth of the pores in the skin that couereth the panbone, and as fast as it issueth forth, dryeth on the vttter superficie of the skin, and there remaining and gathering together, becommeth euery day more and more, thereto greatly helping the Forrest of haire which couereth, harboureth, and retaineth such superfluities, more in those places then in any other where no haire groweth: & most commonly they that haue blacke haire haue more store of Dandruffe then other. This humour suffered ouerlong to raigne on the head, destroyeth and corrupteth the rootes of the haire, making them to fall off in great plentie, and specially

cially in kembering. And although this superfluty be not cleanly, yet notwithstanding it shalbe no wisedome for me to teach, ne any other herewith encumbzed to learn how to stop it, for feare of further inconueniences: but onely I counsell you once in ten dayes at the least, to washe and scoure the head cleane with good lye, wherein let bee steeped in a linnen bagge, of Annis seede, Commin, dried Rosemary, Fenegreke, and rindes of Pomegranate, of each like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dried.

And whereas some say, that they which vse oft washing of their heads shalbe very prone to head ach: that is not true, but onely in such that after they haue bene washed, roll vp their hayze (being yet wet) about their heads, the colde whereof is dangerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had that the head may be exactly well dzyed with warme cloathes, whilst the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience & commodity: and let this be done also fasting in the morning, or els one houre before supper, or fve houres after supper. This oft washing shall purifie the skin of the head, and keepe fast the hayze from falling, leuate and lighten the head, with all the sences therein contained, and greatly comfort the bzaynes.

To take away hayres from places where it is vnseemely.

Item, sometimes hayze groweth in places vnseemly and out of order: as in many maidens and women the hayze groweth so lowe in the foreheads and the temples, that it disfigureth them. For this yet may vse three wayes

wayes to remoue them : either to plucke vp one after another with pincers, such as many woman hath for the nonce, other else with this lee following.

Take new burnt Lime foure ounces, of Arsenicke an ounce, steepe both these in a pynt of water the space of two dayes, and then boyle it from a pint to the halfe.

And to proue whether it bee perfect, dippe a feather therein, and if the plume of the feather depart off easily then it is strong enough: with this water then annoynt so farre the place that yee would haue bare from hayre, as it liketh you, and within a quarter of an houre pluck at the haire and they will follow, and then wash that place much with water wherein Bran hath been steeped: and that done, annoynt the place with the white of a new layd Egge and oyle Oliue, beaten and mixt together with the iuyce of Singrene or Purslaine, to alay the heat engendred of the foresaid lee.

The third way to remoue haire is, a plaster made of very drye pitch, and vpon leather applyed to the place, the hayres being first shauen, or cut as neare as can bee with a payre of Cyfers.

Now when the hayres be by by the rootes, then to let them that they grow no more : take of Alome the waight of a groate, and dissolue it in two spoonefulls of the iuyce of Nightshade lor of Henbane, and therewithall annoynt the place two or three times euery day the space of nine or ten dayes and hayre will grow no more in that place.

To do away Frekens, or other spottes
in the face,

These Frekens, and such other spots in the face, or other where in the body, may be taken away by often annoynting them with the oyle of Tarter, to be found

found alwayes at the Apothecaries, and surely that oyle is soueraigne for that purpose.

Item, take Eleborus, and seeth of it an ounce in halfe a pynte of strong white Vineger, till halfe be consumed, then mixe therewith Hony foure spoonefulles, and the waight of a penny of Mercury sublimed (to bee had at the Apothecaries) seeth these together againe till it become thicke, with this annoynt the Frekens, and it will destroy them.

This is also very good for the Moophew, and other discoloration or stayning of the skinne.

To destroy wartes, and such like excreffences on the face or els where.

For this purpose nothing is so excellent, as euery day once (the space of three or foure dayes) to drop one drop of strong water, called *Aqua fortis*, on them for this destroyeth them in very short time.

Item, the iuyce of a red Onion, and the iuyce of Mari-goldes, is very good for the same.

Item, dissolue a little of Mercury sublimed in fayre water, and therewith drop the Wartes, and they will soone wither and consume away.

To cleare and clarifie the skinne, in the hands, face, or other partes of the body.

For this there is nothing better then, to take one spoonefull of the oyle of Tarter, and sixe spoonefuls of water, with these commixed together, wash the handes, face, and other parts, for it scoureth, cleafeth, and purifieth the skinne soueraignely, and will suffer no filthinesse to remaine

maine in the pores of the flesh, And this oyle of Tarter is made on this wise.

Take wine lees dried, the which the goldsmithes doe call Arguyl, and beate it into powder, and then fill thereof a Goldsmithes crudible, and set among hotte coales, till the Arguyl begin to waxe blacke : then take it out of the fire, and let it coole, and bynde it in a linnen clout, and hang it a little ouer the vapour of hotte boiling water: that done, hang this clout with the Arguyl in a glasse with a broade mouth, so that the bagge or clout touch not the bottome of the glasse and the water or oyle called Tarter will droppe downe a little and a little: and the sooner, if it stand in a very cold and moist cellar.

Item, to scoure the handes and the bodie, some vse to wash their handes with the powder of Orefse, which is the roote of the blewe Flouredeluce, and some with Beane flower.

Item, the yolke and white of egges is good for that purpose, and so is Hony.

*To supple and mollifie the ruggednesse
of the skinne.*

ANnoynt the skinne with the oyle of sweete Almondes, the same is very good also for chippinges of the lippes or hands.

Item, Deere suet is very proper for the same purpose, especially beeing well washed and tempered with Rose water, wherein hath been dissolued two or three graines of pure Muske.

Against

*Against sodaine rising of pimples through unkinde beate
in the face, or else where.*

TAke the white of an egge, & beate it well with a spoone, and then therewith commixe two spoonefulls of Sallet oyle, one spoonefull of Rose water, another of the iuyce of Sorel, and halfe a little spoonefull of Vineger, herewith annoynt the pimples and risings.

To keepe and preserue the teeth cleane.

First if they bee very yellow and filthie, or blackish, let a Barber scoure, rubbe, and picke them cleane, and white, then after to maintaine them cleane, it shalbe very good to rub them euery day with the roote of a Mallow, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the small white pibble stones which bee found by the water sides, and beate them in very small powder, hereof take an ounce, and of Masticke one dramme, mingle them togeather, and with this powder once in xiiii. daies rub exactly your teeth, and this shall keepe your teeth fayre and white: but beware yee touch not, ne vex the gummes therewithall.

Item, to stable and stedfast the teeth, and to keepe the gummes in good case, it shall be very good euery day in the morning, to wash well the mouth with red Wine.

Of stinking breath.

Stinck of the breath commeth eyther by occasion bred in the mouth, or els in the stomacke. If it come from the stomacke, then the body must be purged by the

the further aduise of a Physitian. If it be engendred in the mouth onely, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured and washed with Vineger, wherein hath bene sodden Cloues and Nutmegs. The cleanly keeping of the teeth, dooth conferre much to the sauerinesse of the mouth.

Of the ranke sauour of the arme-holes,

THis vice in manie persons is herie tedious and lothsome: the remedie whereof is, to purge first the chollericke and eager humours, originall causers of the same, and afterwarde to wash the arme-holes oftentimes with the water wherein Wormewoode hath bene sodden, together with Camomell, and a little quantitie of Alome.

Item, Authoers doe writte, that the roote of Artichaughes (the pith picked out) sodden in white Wine, and so drunke, doth auoyd the stench of the arme-holes, and other partes of the body, by the vrine. For (as *Gallen* also doth testifie) it prouoketh copie and plentie of stincking and vnsaue-rie vrine from all partes of the bodie, the which propertie it hath by speciall gift, and not onely by his hot qualitie. And thus here I make an end of this fourth and last Booke.

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